NEW OUTLOOK

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Digest
of ideas and ideals

The "New Outlook" is published monthly, except July and August, by the New Century Foundation

A New Current Of Ideas

Civilization has reached a transitional period in its evolution. Its ethical and moral vitality is at a very low ebb as compared with the flood of its intellectual and technical skills and devices. Society creates its outcasts, criminals and profligates, and then condemns and punishes its own progeny. Mere physical philanthropy or social, political and economic tinkering, apart from the infusion of ennobling conceptions of life in the minds of the masses has proved of little value.

All good and evil things in humanity have their roots in human character, and this character is and has been conditioned by the endless chain of cause and effect. We are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched and their mental and spiritual faculties are often almost dormant.

On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Both are the effects of conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other.

"Ideas rule the world"!! "Prevention is better than cure"! Rapid transit, instantaneous intercommunication and all the highly developed scientific means at our disposal make these two age-old axioms particularly applicable to this period.

To insure the balanced growth of our civilization—indeed its very survival—it is urgent that we infuse a new current of ideas and aspirations into modern thought. We must supply a logical basis for an elevated morality and an ethical science and philosophy suited to the knowledge of the day, through the channels of the day.

The New Century Foundation is not answerable for any theories or statements advanced in the NEW OUTLOOK, by whomsoever signed.

NEW OUTLOOK REPRESENTS AN EFFORT TO BRING TOGETHER IN SMALL COMPASS SOME OF THE RICHES OF CONTEMPORARY AND ANCIENT THOUGHT.

NEW OUTLOOK gathers, digests, extracts and reprints from any available source, ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

It welcomes contributions in keeping with its aims and meeting its editorial requirements.

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SUBSCRIPTION RATES

(Domestic and Foreign)

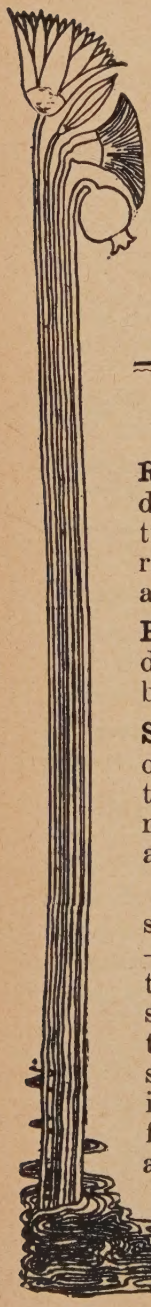
$3 for 1 year $5 for 2 years $7 for 3 years Single Copies 35c

Second Class Postage paid at Los Angeles, California

2865 West 9th St. Los Angeles 6, Calif.

Telephone: DUnkirk 3-2279

May, 1961



NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER FROM THE NAME UNDER WHICH IT IS PROMULGATED."

Volume 14—No. 5

A PLATFORM-IN-SUMMARY

RELIGION, to satisfy the heart and mind of man today, must include a more complete philosophy of nature and of life than it has heretofore. Blind faith, ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must not depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand its outlook beyond sensory perception, beyond the materialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritual and psychic powers and functions in man.

The practical spirit of the age demands a synthesis of religion, philosophy and science or **divine wisdom** —an all-inclusive term for the interrelationship of this trinity. Webster defines **wisdom** as "ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct; scientific and philosophic knowledge with the capacity to make due use of it." **Divine**, he defines as "pertaining to or proceeding from God" or **Nature**. The latter, he defines as "equivalent to God, natural law, universal order, etc."

With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fullfill the law."

ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations —

There is but one Eternal Truth, one uinversal, infinite and changeless spirit of Love, Truth and Wisdom, impersonal, therefore, bearing a different name in every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the Universal religion can only be one if we accept the real primitive meaning of that word.

We are all brothers — by the laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death, in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth and unity—i.e., to the religion which suits each of us — let us unite to form a nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or color.

—H. P. Blavatsky

The Test Ban And The Senate

Daniel Weiler

THE UNITED STATES Senate may soon find itself once again occupying the center of world attention as it is asked to approve a major step towards an alteration of the international status quo. When Woodrow Wilson asked the Senate to ratify the creation of the League of Nations it refused, rejecting the idea of any authority broader than that of the sovereign state. In 1945, however, the Senate accepted the United Nations, with its implied authority to commit American troops to battle overseas—the very clause in the League Covenant around which Henry Cabot Lodge had been able to rally his opposition to the League in 1919-1920.

The United States, Great Britain and the Soviet Union may now construct a treaty prohibiting the further testing of nuclear devices. If such a treaty is completed, other nations will probably be asked to sign.

The treaty, as contemplated by the three nations now represented at Geneva, would provide for building inspection stations on American soil. These stations would be manned and controlled in part by foreign nationals, including members of the Communist Bloc, whose freedom of movement would be determined by treaty provisions not subject to veto by American participants.

The treaty may also provide for U.S.-Soviet research into better methods for detecting underground explosions. Test explosions would be conducted jointly in order to perfect detection equipment. Devices used in these explosions would include outmoded models of atomic bombs. In order to calm Soviet fears that new weapons might be tested under the guise of explosions for "research," American nego-

tiators have offered to let the Russians inspect the mechanism of any American atomic bomb used in these joint tests.

Proposals have also been made for joint satellite launchings to police outer space against clandestine nuclear tests.

The United States Senate may therefore be asked once again to ratify a treaty which would help to alter the status quo in international affairs, and to accept the imposition in some areas of a supranational authority over that of the sovereign government of the United States.

The situation today, of course, is by no means the same as it was in 1919. At least two outstanding differences are readily apparent. First, the American people and the Senate have long given their active support to the United Nations, an organization broader in concept, with greater powers, than its predecessor, the League. This is a powerful precedent for the acceptance of new forms of international authority. In 1919 such acceptance would have been a wholly new departure from past experience.

Second, the imperatives of international survival are more urgent today than they were in 1919. When Wilson asked the Senate to accept the League it was clear that the safety and security of the American People could be guaranteed by their government without benefit of international organizations. Today, in the presence of hydrogen weapons and invulnerable means of delivering them, and ability of the state to protect its citizens has perhaps disappeared, and national security is clearly linked to the ability of the United Nations to exert pressure upon member states to prevent them from endangering the peace of the world.

If the situation has changed since 1919, however, comparisons in broad terms remain nonetheless valid. Arguments over treaty ratification are again couched in terms of its effect upon national security. If a changed American role in a changed world constitutes pressure for treaty ratification, it also presents a new set of facts

in the face of the old arguments, and new arguments, relevant only to the specifics of the proposed treaty, that constitute pressures against Senate acceptance.

American public opinion, which supports the United Nations, and which is, on the whole, deeply concerned with the nuclear weapons menace, would undoubtedly support whatever measures of international control were necessary to implement a test ban treaty. In all probability so would the Senate, despite its reservations on World Court jurisdiction and other measures which it continues to regard as threats to American sovereignty.

The major issue in the Senate will not be control posts on American soil manned by foreign nationals, or any other aspect of international control over American sovereignty. These matters will be accepted if the basic treaty is accepted. The chief arguments will range over the acceptability of any nuclear weapons agreement at all with a nation which many senators deeply distrust.

Those who oppose a treaty argue roughly as follows:

1. We are faced with a belligerent, determined enemy whose avowed purpose is world rule. Our only security lies in military strength, and strength depends on our ability to develop advanced atomic weapons. Continued testing, for example, will enable us to develop better tactical weapons for use in limited war to offset Communist manpower advantages. A ban on testing will halt this development.

2. Damage to the human race from fallout is a small price to pay for this kind of military preparedness. Underground tests will produce no fallout at all.

3. If continued testing accelerates the arms race and adds to cold war tensions it is a risk worth taking in the interest of preserving freedom — which is impossible without advanced nuclear weapons. If the arms race leads to war, that is preferable to surrender.

4. With respect at least to underground testing, it is impossible to construct a foolproof detection system, particularly as regards very small explosions. A study of past Russian behavior indicates that they do not hesitate to break treaties, regarding them as merely another means of furthering the ends of Communism. Since they are untrustworthy we must assume they would conduct clandestine tests, enabling them to perfect advanced tactical weapons.

5. Even if the Russians did not actually intend to cheat, we know that they never enter into any agreement which does not contain advantages — often hidden — for them. It is therefore legitimate to assume that they would never sign this treaty unless they saw some advantage in it for themselves, possibly one completely unknown to us. Since we are unalterably oppossed to Communism, anything which benefits them harms us. We should therefore not enter into any treaty which they agree to.

Those who favor a test ban treaty argue roughly as follows:

1. The philosophy of "mutual deterrence" is an admission by the most powerful nations in history that overwhelming military force is no longer any protection against destruction. The accelerating arms race shows that increasing military power actually makes each nation less secure. Real security today must depend on international understanding, not on military strength. A test ban treaty would be a major step towards such understandiing, and would increase the chances for broader disarmament agreements by setting a valuable precedent for Russian-American cooperation in inspection and control systems. Since controlled mutual disarmament under international authority is basic to the achievement of national security, a test ban treaty is an essential step on the road to world peace.

2. If there is no treaty many additional nations will get nuclear weapons. If they test them at the same rate the big powers tested theirs from 1945 to 1958, damage to the human race from radioactive fallout can be measured in millions of lives over the next several generations. There is no guarantee that these nations will conduct

expensive underground tests in order to avoid fallout. France, for example, has not done so. Also, as each new nation gets these weapons the danger to peace increases manifold. Even in the next few years many countries could join the nuclear club. Each new member increases the danger of accidental war, or a war started between small powers that would inevitably involve the United States and Russia.

3. Freedom to struggle for survival amid the anarchy of a world reduced to radioactive wreckage is not freedom in any sense Americans have ever talked about. Nor is it true that the defense of freedom is impossible without atomic weapons, which will surely bring about this destruction and anarchy should we continue to place our faith in them as adequate guarantors of world peace. Freedom depends, not on a balance of nuclear terror, but on the *kind of peace* which is secured. What kind of peace we are able to secure depends in turn upon the nature of the agreements that are made toward the establishment of a really workable form of international authority. A nuclear test ban agreement with adequate controls is a first step in the right direction.

4. It is true that no detection system for underground tests is foolproof, nor does it have to be in order to meet our national security requirements. Excavating enough earth for a hole big enough to muffle a test would be difficult, expensive and hard to conceal. There would be great risk of word leaking out through a spy or a defecting national of the cheating country. The possible advantages of testing are not worth the consequences of being caught, for exposure would be a severe propaganda blow before the world, would damage the leaders responsible even among their own people, and would greatly increase the chances of a nuclear war no one can afford. Given these risks, it is highly improbable that any nation would go to the trouble of helping to construct a treaty just to turn around and violate it, when it could block the treaty to begin with if it wished to continue testing. Finally, only very small explo-

sions could be conducted secretly with any chance at all of avoiding detection. Even if such tests were made, the tactical weapons which might be perfected therefrom would not materially endanger our security by affecting the overall balance of nuclear power. Considering these minor risks of a fallable inspection system against the major risks to the world of continued testing, even more imperfect controls than those now available would be preferable to no treaty at all.

5. Of course the Russians would not approve a treaty which does not offer them certain advantages. No nation would. In this case the advantages for them are the same as those for us: Prevention of further poisoning of the atmosphere, a halt to nuclear weapons development by other nations, and a first step toward the ultimate control and elimination of all weapons of war. This time what is good for the Russians is also good for us, since one thing we do have in common is the desire to survive.

Generally speaking, then, those opposed to a treaty argue that it will reduce our military strength and give Russia a chance, through cheating, to reduce it still further. Those who favor a treaty argue that the real risks today are in increasing the world fallout level, letting new nations become nuclear powers, and continuing the present arms race. They argue that military power has lost its relevance to the realities of our current problem, since it can no longer by itself give adequate protection to any nation. They say that a start must be made toward securing international agreements that will do a better job of keeping the peace and preserving our freedom.

The outcome in the Senate is by no means certain. Most senators will undoubtedly favor a test ban treaty, but it is not yet clear whether the two-thirds vote necessary for ratification is obtainable. Many senators will judge every proposed agreement with the Soviet Union strictly in the light of Russian actions in Czechoslovakia, Berlin, Hungary, and Laos. They will hesitate to ratify

any kind of agreement with the Russians. Many of these men are powerful Senate figures, whose tenure, control of committees, and influence in party politics all tend to increase their natural powers of persuasion where their colleagues are concerned.

The crucial committee, on the other hand, is probably in favor of a treaty. The Committee on Foreign Relations is chaired by J. W. Fulbright, a near choice for Secretary of State in the Kennedy administration. Its Subcommittee on Disarmament is headed by Hubert Humphrey, long an advocate of a test ban agreement. Dissenting voices on the Foreign Relations Committee, such as Senator Dodd of Connecticut, will probably be in the minority. The situation is in this respect markedly different from that of 1919, when the Committee was run by isolationist Henry Cabot Lodge.

The basic pressures both for and against ratification will reside in the inherent logic of the pro and con arguments, plus the power, eloquence and determination of the men who will choose to involve themselves in the fight.

The Atomic Energy Commission and the military services both have strong lobbies on Capitol Hill, and both have in the past been strongly opposed to any treaty on nuclear testing. However, President Kennedy has shown that he intends to make his influence felt throughout the government so as to minimize the possibility of departmental clashes with official White House policy. The AEC and the military can probably look foward to less chance for effective lobbying than they have had in the past.

President Kennedy's relations with the Senate, where he served for eight years, will be another influence to consider. It is probably safe to say that he will handle himself more adroitly in this arena than did Wilson in 1919.

Public opinion may have less bearing than is sometimes assumed. Most Americans are probably in favor of concluding some kind of agreement on nuclear testing. But in complicated matters of

national security many people may refrain from strong judgments because they lack a clear understanding of the issues. This does not portend public apathy, but it may mean less general desire to hold senators strictly accountable at the ballot box for their votes in the Senate. If this unfortunately becomes the case the Senate may tend to operate, as it sometimes does, outside the strict areas of public opinion.

The nation's press is often characterized as conservative and suspicious of agreements with the Russians. Whether or not this is in fact accurate, the obvious urgency of the international situation, plus the fact that both political parties are publicly committed to obtaining a treaty, should bring the press out in favor of ratificatiion. Many of the country's more respected publications have already so declared themselves.

A catalogue of all the forces which will be brought to bear on the Senate is undoubtedly impossible. Given the subtle and shifting nature of most of these forces, it is probably also useless. The most important consideration for those not directly involved is the ability to understand the fundamental terms of the argument, the capacity to arrive at a personal decision based on that understanding, and the willingness to advocate that decision during the public debate that is sure to take place.

After all the arguments have been heard the loudest voices will still belong to the men who quietly cast their votes on the floor of the Senate. They can continue the trend toward broader international agreements — or they can refuse. The test has not yet come. Indeed, it may never come. But when and if it does the world's billions will again hold their breaths while one hundred Americans sit down to search their souls for an answer.

The Harmonious Life

Emily Lemke

OUR AIM IN LIFE is the attainment of the greatest possible degree of happiness for ourselves and others, but each one of us has a different scale, that of our various experiences and opportunities, by which we may weigh, measure, and choose that form of happiness which may seem to us the most worth striving to obtain.

★

Our present civilization, with its sharp contrast between rich and poor, high and low, is like a woman who wears a gorgeously beautiful gown, although she has not a decent chemise to her back, not having learnt to know the beauty and refinement of simplicity.

★

Much of our modern art is a faithful picture of the artificial and inharmonious times in which we live. It is a succession of discords which, howewer, like a joyous prophecy resolve themselves into harmony. .

★

It is, however, not by laws for the masses alone that happiness can be attained, that the spirit of the Universe can advance, but chiefly by individual effort, and the instrinsic value of each modifies and decides the worth of all. Is not the greatest good the increase in the value and the happiness of all mankind as a great whole?

★

Divine goodness is a disposition to create happiness by producing what is harmonious and beautiful, and its object is the attainment of the greatest general happiness in the long run. Surely joy is for us all, but it must be the joy of loving, the joy of giving, the joy of faith, and the joy of conquest—the joy of the conquest of self, which is the joy of the strong.

★

The welfare of the individual must eventually become synonymous with the welfare of the human race as a whole. Each of us must learn to lay aside unnecessary luxury, and seek that only for ourselves which, apart from the absolutely needful, will prevent our lives and homes from lacking in refinement. Our overplus should go there where it is really needed, for the greatest wisdom is to be satisfied with little. To the true-hearted and pure-minded, luxury can bring no real happiness, but a mere temporary intoxication of the senses by indulgence, which leaves nerve, muscle, and morals relaxed and weakened. Of what use can be luxury if the happiness it brings be selfish? It can but serve as a barrier to divide man from man and heart from heart. We should all, therefore, try in the first place to rise superior to the desire of out-shining others in external matters of mere show. Do we not thereby often create feelings of envy and discontent in others, and a desire for things they cannot obtain? Is not greater knowledge and refinement of feeling a sufficient distinction for us? And, if desired, this can be asquired by all, and will attract to us those of kindred tastes and sympathies.

★

The small luxuries and comforts of life are apt to play all too large a part in the lives especially of women bent on pleasure, who are dependent on luxury and excitement for the same.

★

A woman's life is so filled with care for the details of life that she usually fails in forming a correct idea of the proportion of things and events one to another; consequently she is more prone than man to make much of little things and "mountains out of mole-hills."

It is those who give up the thought of planning happiness for themselves who find it in unexpected fulness in return for the love and service they give to others, and it is those who give self all their heart's devotion, pity and tenderness, who lose the true gladness, joyousness, and fulness of life, for selfindulgence and inutility breed pessimism.

RHYTHMS IN NATURE

PHYSICAL NATURE is full of rhythms—day and night, lunar months, the seasons, years, and the like. All these occur at known and precise intervals, as presumably they have done since time began.

Both animals and plants also are full of rhythms. Some of these exactly parallel the geophysical rhythms. Others seem to have no obvious relationships. This has led to the belief of many biologists that there are "life clocks," quite independent of anything happening outside an organism itself.

There is increasing evidence, however, that various animals and plant species have an extremely subtle sensitivity to cycles in nature to which man, at least consciously, is completely insensitive. The other organisms presumably are not consciously aware of them. The subtle external factors, though still unidentified, inexplicably reflect fluctuations in cosmic rays, background radiation, and other physical, including meteorological, factors.

This thesis is presented, supported by a mass of experimental evidence from such diverse organisms as fiddler crabs, honey bees, bean plants, and even stored potatoes, by Dr. Frank A. Brown, Jr., of Northwestern University in the most recent Annual Report of the Smithsonian Institution. The report first appeared in a Northwestern University publication. The work was aided by a contract with the Office of Naval Research.

The experiments, both at Northwestern and elsewhere, Dr. Brown says, "provide incontrovertible evidence that even when we have thought we have excluded all forces influencing the living things, there is, nonetheless, cyclic information with all the natural periodicities of the atmosphere imbedded in it, still impressing itself upon the organism. Living things might conceivably possess inherit-

ed, regular rhythms, but it is quite inconceivable that they are born with an inherited plan of all the erratic temperature, barometric pressure, and background-radiation fluctuations which are to occur during their lifetime.

"We have obtained some striking similarities of our biological metabolic rhythms with fluctuations in cosmic radiation raining on our outer atmosphere predominantly from distant outer space. It is obvious that the specific forms of these cosmic-ray cycles could not have become evident to the living things in terms of fluctuations of any physical factors which are commonly conceded to influence them, such as light, humidity, and temperature. This would hold true, even were the organisms exposed to the natural fluctuations of an open meadow.

"Clearly then, there must be still unidentified physical factors affecting life. It now seems reasonable to postulate that these latter factors are very important to the living things in the timing of their rhythmic processes, or, in other words, the operation of their clocks and calendars.

"In so-called 'constant conditions' the organisms are still continuously receiving from the external environment information about the natural geophysical cycles. The implications are tremendous with respect to the potentialities involved through the demonstration that living things are sensitively responding to additional kinds of stimuli at energy levels so low that we have hitherto considered the living organism completely oblivious of them.

"The demonstration that the physical environment of living things is organized temporally in terms of still unknown and highly pervasive forces which the living organisms can resolve encourages one to speculate that there may be some comparable subtle and pervasive spatial organization accounting, at least in a small way, for geographical distributions or periodic migrations of organisms."

—Smithsonian Institution

KERNELS OF WISDOM

"The corruption of the best produces the worst."

—*Greek*

THE PROBLEM of the Origin of Evil presents itself perennially for solution. By formulating fixed creeds and dogmas, the theologians of the day pretend to have solved the question *for* all men, and for all time. They assure their adherents that belief in the dicta of the church is all that is required or necessary, that beyond such belief nothing can be known or discovered. But the human mind and heart are such that blind acceptance cannot long satisfy. Every human being is faced constantly with the problem of both Good and Evil in the affairs of his own life. They arise anew each day, and must be met with a perception and understanding that are fresh, alive, firsthand. It is not enough, if one would act wisely and avoid evil, to acquaint himself with the beliefs and dogmas of a church. It is not enough to be told that the act of some distant ancestor led to the *Fall*, and that as result the whole human family is now born under the curse of sin and iniquity. Like all true myths and legends, the story of the *Fall* is symbolic—an ever-present drama enacted each day upon the stage of every man's life.

The above quoted aphorism confirms the saying, "Evil is but Good gone astray." Is it not true that there can be no false coin unless there is first a genuine currency to falsify? Is it not a fact that there could be no such thing as sickness or disease unless there were *laws of health* for men to violate? and does not the Bible itself declare that Satan is the Son of God, that Lucifer, before his fall, was the highest and noblest of the archangels? Every ancient mythology depicts the same great tragedy, the constant and eternal struggle for predominance between God (Good) and the D'Evil (Evil), the ever-living representation of mankind's rises and falls.

> The legend of the "Fallen Angels," in its esoteric signification contains the key to the manifold contradictions of human character; it points to the secret of man's self-consciusness; it is the angleiron on which hinges his entire life-cycle;—the history of his evolution and growth . . . It gives a clue to the vexed question of the Origin of Evil; and shows how man himself is the separator of the One into various contrasted aspects.—*H. P. Blaratsky.*

It is the teaching of Theosophy that every human being is a God incarnate—a pillar of Light within, a form of clay material upon the lower surface. The legend of the Fallen Angels refers not only to the descent into matter of mankind as a whole, but also to the individual incarnations of each soul every time it assumes a body of flesh and blood. Upon entering the body, the nature of *Manas*, or mind, becomes dual. This old tenet is the source perhaps of the Kabalistic doctrine of the *Dual Ego*—the higher side of which they called *Metatron*, man's guardian angel, and the lower, *Samael*, his evil demon. Allegorically, these two are represented as inseparable companions of man through life—the one inspiring, illuminating, and urging on to greater heights, the other transforming those inspirations into personal greed and ambition.

The holier and more sacred a thing or function may be, the direr its results if misused or perverted. The more basic and necessary any element is to the well-being of an organism, the greater the damage if it is lacking. Is it not a fact that the deepest heartaches come from those we love most? Is it not true that the worst crimes in history have been perpetrated by men of highest intelligence? The whole of our experience tells the story that the most destructive forces in the world at any time are those which represent corruptions or perversions of that which is most basic and real.

Present day *religion* is an example. All great Sages have declared that religion is the most sacred of sciences, that its function in the life of man is of paramount importance. Everyone recognizes that

the religious elements in his own nature are the deepest, subtlest, and most profound. The troubled and afflicted always fall back in the last resort upon their religious or spiritual stamina. We all realize the importance of a balanced moral sense, but why is it that when things go wrong we do not have the courage to question our religious foundations, upon which that sense depends? Why is it that so few are honest enough and impartial enough in their thinking to see that in a world so full of chaos something very basic must be wrong, and to trace the evil to its proper source—corrupt religion, with its spores of warring sects.

The term *religion* comes from the Latin *re*—back, and *ligere*—to bind. It means to *bind back* to the Source, to tie together into one great Whole. The essence of true religion is unity, solidarity, brotherhood, non-separateness. Yet, is it not apparent that organized sectarianism is one of the most separative forces in the world today, that instead of uniting men and helping them to live as brothers, it divides them race from race, one man from another? Who can deny that the deepest schisms and antagonisms are religious ones? Who can fail to see that the hates and jealousies among men arise more from sectarian instruction and differences than from any other cause? Until individuals, of whatever creed, are willing to question their sacred misconceptions, no real advance can be made. Until men are ready to consider any statement of truth on its own merits, regardless of by whom made—whether by Buddha, Krishna, Jesus, or Confucius—the chief source of animosity will remain.

The real name for modern sectarianism is *religion gone astray*. Instead of stimulating feelings of brotherhood and compassion, which are natural expressions of the inner moral sense, present-day sects encourage jealousies and divisions. Instead of pursuing knowledge and understanding, they hold men in ignorance and fear. Instead of inculcating self-reliance, they teach dependence upon outside powers for help and guidance. It would be almost impossible to calculate the injury that is being wrought daily upon the human mind and heart by corruption of the religious instincts in man.

The dogma of *miracle* is another example of how corrupt religious teachings produce evil results. In its present perverted form, the idea of miracles destroys all sense of responsibility. It leads men to believe that in some supernatural way they can act evilly and get away with it, that the effects of wrong causation can be wiped out. It leads them to hope that by prayer or favor the burden of their sins will be relieved vicariously.

The idea of miracle is an obvious perversion of the Universal Law of Cause and Effect (Karma). Both Science and Religion perpetuate the delusion by their limited interpretations of that which is eternal, inclusive, unlimited. How can there be miracle when everything that happens is the result of an antecedent Cause? By restricting the operation of Law to what they call inert matter, scientists deny thereby the possibility of higher super-sensuous Laws in the universe, which alone can account for the unexplained phenomena of life. Theologians corrupt the doctrine by endowing their saints with the power to override the Laws of Nature—as though they were but toys!

The corruption of the best always produces the worst. *Democracy*, perverted, and not lived up to, leads to licence, chaos, tyranny. Does the fact of living under a *system* of freedom make men free? Can it be said that because people adopt a form of administration that provides opportunity for self-government, they are therefore self-governed? Democracy, in its true spirit, is a way of life—not just a form of government. It is based upon the principle of self-rule as opposed to the principle of oligarchy or dictatorship and the maintenance of its spirit therefore requires self-rule. It requires of its advocates a continuous exemplification of the principles of sacrifice and self-discipline, of tolerance, trust, and respect for the rights of others. Its spread is through the power of example—not through intellectual preachments nor by the use of force.

Demon est Deus inversus. Under the shadowy influence of the lower selfish mind, brotherhood turns to clannishness, self-respect

turns to pride, enthusiasm to fanaticism, and generosity to extravagance. Under the lethal promptings of one's inner "demon," all high attributes of soul undergo subtle transformations and reappear as evil, sorrow, suffering. Where is the man who can find the line of demarcation between the high and the low aspects of his own mind? Where is the person who knows the difference between love and infatuation, between tenacity and stubbornness, between faith and blind belief? Where is the individual who has mastered the mystery of his dual Ego, so as to assure himself that he is not daily crossing over the line that divides the Satanic from the Divine? The Origin of Evil is not to be found in some particular place or time in history, but in the recurrent impulses of a mind governed by desire.

The price of freedom, it is said, is eternal vigilance. By the same token, the price of preserving the "best," of maintainning the true spirit underlying every old idea and custom is an honest, unbiased mind, a pure devoted heart. Buddha held that the Temple of Philo sophical Knowledge must be constantly re-edified by inquiry, study, work. As the house that is not kept in repair falls into decay, so it is with Knowledge. A truth perceived and not acted upon turns to poison in the system. The Esoteric philosophy alone, says H. P. Blavatsky, is "calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred, in his inner spiritual life."

Anonymous

LIFE IN DEATH

Franziska Raabe Parkinson

"It is in dying that we are born to Eternal Life!"

THIS CONCLUDING THOUGHT of Francis of Assisi's incomparable prayer bears a challenge.. As we take it deeply into our consciousness, or into the silence where the roots of our being lie waiting for germination, its seemingly paradoxical meaning suddenly may resolve itself into a burning flame revealing a stupendous natural fact of truth's hidden law and its workings.

The roots of our being are indeed darkness-bound, as if they were entombed like a seed when it is planted in earth. A seed must die to bring forth the new plant, but, at the same time it offers and transmits life's secret yearning after light to this new birth.

It is in this way that every death carries within itself a new birth, a resurrection. Each resurrection is a rising to new values, it is a leaving of earth-bound tendencies to grow to higher realizations. It is a crossing over seeming boundaries to vaster horizons.

In his prayer of complete and dedicated devotion Assisi works from a humble plea: "Make me an instrument of Thy Peace" through a field of opposites to the high point of vision, that only a dying to self, a dying to erroneous evaluations in self-centered living, real life lies revealed—such life which loses itself in others to find itself. It is thus that infinity, long-entombed, wll move away the stone and find Life in Death.

In dying to earth-values rests the birth to the consciousness of eternal being, to the awareness of Life Eternal. In the "daily dying"

to the little self lies the expansion to the larger Self; in the reaching out to all living beings in compassionate understanding the fervent prayer for peace is not for one but for all.

Such tender compassion can only be born in one who can understand that each single human is one with all humanity, that, as Kahlil Gibran stated so wisely: "the erect and the fallen are but one man standing in twilight between the night of his pigmy-self and the day of his god-self."

To become "an instrument of peace", there must first be peace within the supplicant, there must be recognition that peace cannot enter into man until he has conquered the jarring emotions that are too often part of the selfish self, that will disturb the mind and bring dis-ease to the body. Man must learn to know himself before he can find the haven of inner peace.

So simple are the words spoken to Job by Eliphaz: "Acquaint now thyself with Him and be at peace". Job's search for relief from all his many trials and tribulations had been long, his fears had come to pass, his resignation, his "standing gazing" for his God had seemed fruitless, but the simple words of Eliphaz urged him to find the deeper Self.

Peace could not come from without, it had to be born within. Surrender in humility, the entering into the "Secret Place of the Most High", the inner Kingdom, will be the only way to peace. In entering the inner Sanctum for prayer, the flesh is forgotten, the small ego lies crucified, the terrifying disturbances of mind and body, the ever-driving emotions of selfish and grasping existence fall away, and, in this dying to the external a conscious awareness of true life and living is born from death.

Equally simple are the words: "Ye must be born again", and yet they contain the glorious answer to all man's psychological gropings.

Each birth contains a dying to something, each birth infolds this

mysterious secret of life. When we learn this, we will be eager to put the torch to hatreds and animosities, to doubt and despair, to darkness and sadness, to bigotry, intolerance and prejudice, to pride and deceit, to envy and selfishness. To wash away these negative tendencies would indeed be a burying, but it would also be a promise of regeneration.

When we feel the master-key for regeneration within our hand, we suddenly know that we need not think or speak of "daily dying" any longer, for we realize, that it is moment by moment that we live, moment by moment that we can shut out or bury our fears and get born to new courage, moment by moment that we overcome our inner strife and tumultuous emotions, moment by moment that we tear down the barriers and doors that we erected against the wider world, or with which we attempted to encircle our narrow horizons of traditional and prejudiced thinking. It is as if we had entered into a state of timelessness, a state of living in the eternal NOW.

Indeed—"it is in dying that we are born to Eternal Life'."

THERE IS NO QUESTION that the heights where Truth becomes self-evident, are open to a pure mind aspiring for that jewel. Impurity, in thought or act, serves like a fog, to shut one out from that Light. —*Selected.*

TYRANNY, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. —*Thomas Paine*

Editorial Echoes

"AFRICA'S NEEDS AND AMERICA'S HOPES"

"AFRICA'S NEEDS fall into five basic categories. The first is for *freedom from colonial rule*. This has become more important to the African than food and shelter. We must understand that the prerequisite of any effective work on the African Continent during the next quarter century is sympathy for the independence movements and their African nationalist leaders. This must be expressed despite the annoyance of our Nato allies, both directly and in issues coming before the U.N.

The second great need is for *education*. The passion for education in all parts of Africa is positively overpowering, particularly at the High School and University levels. A crash program is needed to bring both university and high school students to the United States until facilities and teachers can be created in Africa. The whole concept of what constitutes African education needs to be rethought through with the Africans themselves. Special facilities should be created for teaching English to prospective students from the French speaking areas, and for girl students who may not know English well.

The third need is for *agricultural*, *industrial* and *community development*, and the three need to be geared together. In Africa we have the opportunity of trying to see that modern industrialization takes place in a humanly creative, not destructive, way.

The fourth African need is for *respect* and *understanding*. This is the area of greatest failure on the part of the European in Africa. He seems incapable of looking at the African as an equal

human being. He almost never has the right "look in the eye" when he speaks to the African. The African needs, not condescension but counsel, not goading but guidance, not to be told what to do, but helped to find his own best way and to stand on his own feet. He needs to be respected, loved, encouraged and to be treated with patience and understanding.

The fifth African need is to be helped to *rediscover*, *reclaim* and *reassert his own distinctively African soul or spirit, the African personality*. It is an uncomplicated honesty, innate dignity and enormous self-possession; it is an astonishing congruity between the inner self and its outward expression in work and play and life. It is well worth our spending very much time and treasure trying to preserve, for its survival can mean much to both the African and the rest of the world."—*Donald S. Harrington, Community News*

TRIUMPH OF DEMOCRACY IN IDEOLOGICAL CONFLICT

LORD ATTLEE said in New Delhi on February 23, that Democracy would survive the ideological contest with Authoritarianism because it was a superior way of life worthy of human beings. The former British Prime Minister was speaking on "The Future of Democracy," his second Azad Memorial Lecture under the auspices of the Indian Council for Cultural Relations.

Lord Attlee said that the real danger to democracy was not so much from Communism or Authoritarianism as from "internal decay" likely to arise from the citizen not taking an active interest on how he was governed. Democracy, to succeed, required toleration and with it a sense of humour in letting the opponent "laugh at your failings." Stating that Democracy had made a "most notable advance" in India, Lord Attlee said, "What you do here is of vital importance. Wherever there is a democratic movement in Asia and Africa they look to you. You are the leaders, the spearpoint of Democracy in Asia. You have taken the torch from Europe but it is burning brightly in your hands."

—India News

LET THE PEOPLE SPEAK!

NO ONE can question the fact that people throughout the world are desperately worried by the possible use of nuclear weapons. It is equally true that the average citizen feels trapped and unable to do anything effective in preventing the possible outbreak of a nuclear war. Professor and Mrs. Linus Pauling are among those who have faith in the power of the people. In February they sent to Secretary General Dag Hammarskjold "an appeal to stop the spread of nuclear weapons." Among the initial 708 signers were 38 winners of the Nobel Prize, representing 15 countries, 110 members and foreign associates of the United States National Academy of Sciences, 102 fellows and foreign members of the Royal Society of London, 21 members of the Academy of Sciences of the U.S.S.R. Asserting that "stockpiles of nuclear weapons should not be allowed to any more nations or groups of nations," the appeal points out the increasing danger, adding that "Universal disarmament has now become the essential basis for life and liberty for all people." Additional signatures are being received daily.

UNITY

Alone we are but a CANDLE on a darkened pathway of life. —TOGETHER, we are a LIGHTHOUSE that can be seen on the darkest of nights, through the realm of eternity.
Alone, we are but a LEAF, upon the earth—that has blown into the wilderness.—TOGETHER, we are a FOREST standing steadfastly in the light of God.

WHEN VIRTUE IS LOST, benevolence appears; when benevolence is lost, right conduct appears; when right conduct is lost, expediency appears. Expediency is the mere shadow of right and truth; it is the beginning of disorder.
—Lao-Tse

Man and the Universe

Sidney A. Cook

THERE IS AN ONWARD SURGE of Universal Power, moving all things onward in their courses—not only men but stars and all the myriad forms recognized as having life and all those not so described. It is that power that causes whatever is, to be, and without which nothing would have being, nothing would exist. That power lives in the minute, the infinitesimal and in the grand magnitude of the heavens of space and stars. Man too must be within this vast and universal power, for he cannot imagine that if all else should cease he would still remain.

Our sun is an insignificant star in a galaxy of a hundred thousand million stars. Yet space within the galaxy is so much greater that stars seldom collide. The galaxy, the milky way, rotating once in 225 million years moves through space with billions of others and with but an occasional collision. So safely organized is the system! Its evercontinuing existence seems assured, without beginning and without end. The concepts of creation and creator of a system so infinite are as far beyond human comprehension as are the figures with which man attempts to describe the scheme. Purpose in such a context is beyond the ken of man, but as there is purpose in man it is compulsive to reason that there is purpose in the infinite scheme of which he is a small but intelligent part.

MAN'S OWN POWERS

In comparison man seems of little consequence. Yet within the realm that he can reach and influence, his is a power superior to every other. In cranial capacity and complexity of nervous system he has advanced beyond all other known living creatures,

a development recent in comparison with the ages that preceded him in mineral and animal evolution. As man he is very young in comparison with the age of the planet and its rocks. However, somewhere in that relatively brief human period, he acquired the capacity to advance himself rapidly on his evolutionary way, at a speed far beyond that given to the forms he left behind.

In a recent interview the author, James T. Shotwell, took from his desk drawer two artifacts. One was a chipped stone from the Stone Age, the other ground to shape by modern methods. Between these, he pointed out, 150,000 years had passed. So slow the progress! Doctor Shotwell continued:

"The world has just begun to be civilized. Within a single lifetime we are turning the corner on the long stretch of centuries that reaches from beyond the Ice Age. There is no parallel to this in all the history of mankind. No wonder, therefore, that the pathway of progress is blocked by ignorance and the ideals of justice and liberty are at times dimmed."

No wonder; but the change that started slowly has become an intensity of movement. As man's powers and capacities augmented in multiple progression; as he amplified the effect of the evolutionary trend by his own efforts he has reached this present critical stage in which his future depends almost entirely upon himself. How immense for this purpose are his virtues. J. A. Spender in *The Comments of Bagshot* says this of him:

"Say what one will about the vices and follies of man, how immense are his virtues. Think steadily, if you can, of the incredible things that he suffers—his hard toil, his struggle for bread and home, the smallness of his reward, his undeserved calamities, the slaughter of his affections, and through it all his indomitable spirit and courage as he gathers himself from the dust or the mire, and plants his feet again on his rough and uncertain road."

But now mankind has reached the turning point. His vision has widened and he sees a fairer prospect. He now has but to find the way from the freely competitive to the freely cooperative in which every man will offer and find acceptance of his fast developing powers and capabilities. Is this too large a programme? A glance backward over the changes of half a century does not so indicate. There stands the record of our inspiring speed in the changing relationships of men and nations.

Whether or not on other planets or in other solar systems or galaxies, there is a human system similar to or intimately related to our own, cannot yet be known and it may never come within man's knowledge. It seems unlikely that the little planet, earth, alone in the immensity of the universe, should achieve such distinction. Except for the satisfaction of scientific minds the speculation would seem to have little present value. Men are already increasingly aware that they have but a small place in the universe but are of uniquely prominent stature on the planet. It is in this lesser field, his home planet, that man's future has yet to be determined and where it lies clearly in his own hands.

CURRENT EVIDENCE

It is to be noted that in the recent presidential nominating conventions of the two major political parties in the United States, both paries included in their respective platforms, a programme of foreign aid independent of military considerations but based upon the real economic needs of the nations concerned. The parties also included in their platforms planks in support of civil rights, equality for all citizens without regard to race or color.

To be realistic it must be acknowledged that it is not likely that these programmes will be immediately carried into full legislative effect. But they do represent the direction of political thought and movement and they are in harmony with man's evolutionary way.

Commander Stephen King-Hall has said: "There can be little doubt that at the beginning of the 21st century, if not sooner, the human race will be on the threshold of the Golden Age and the dawn of a completely new era in its history." He makes this forecast after referring to man's capacity, if he will, to develop "the God within him" and conditions his success upon right action during the next few critical decades.

Recently, Adlai Stevenson, great and respected democratic leader, writing about American ideals and the necessity to make them real and living, quoted Tom Paine, "My country is the world"; and added his own appeal, "Give our goals universal application".

Not long ago Andrew Shonfield wrote in *The Listener:*

"We can now approach the problem of economic aid in a mood of deliberate choice. There are no phony practical arguments to confuse our sentiments. We know that the technology available to the developed countries and the vast amount of new productive capacity that has been built up in the nineteen-fifties, both in the West and in Soviet Russia, can provide the necessary resources to give the under-developed countries a big and sustained push in the right direction. There is no material reason why, after another ten or fifteen years, anyone should ever go hungry again."

All of these reports and quotations and many others indicate approach to a new direction. But the new direction must be man's own choice. In his own hands his future lies.

The great evolutionary scheme will carry him still farther only if he correctly senses its direction. The pass-words are co-operation, love, respect. The opinions to be held, the attitudes to be expressed, may be on the side of good relations and human dignity and brotherhood; they may be a contribution to the great design or they may be the reverse. It will be necessary to read correctly the signs.

MUSICAL TRUTH

That man's relationship to man is a naturally harmonious one, as indicated by the mutual friendliness of children of different racial origin, is the subject of a song number in the tremendously successful musical production *South Pacific:*

> You have to be taught.
> You have to be taught before it's to late,
> Before you are 6 or 7 or 8,
> To hate the people your relatives hate.
> You have to be taught before it's too late.
> You have to be *taught* to hate.

So the indictment stands against each generation in its turn; a further proof that only man can change the future, making it what he will.

VISION

Any attitude, to be right, must be true in itself, not merely a reaction to something—a mistake, a disaster, a philosophy or a so-called disillusioning experience. It is what is really meant by that much abused and often misunderstood word "impersonal". To see something as it is, uncolored by our approach to it; to see it whole, without distortion caused by placing emphasis on some preferred phase of it, is extremely difficult.

Science, in its search into the heart of the atom, has found among its thirty or more particles, some that cannot be observed at all, for to observe them is to change them. To avoid such an effect in approaching a human problem, requires something more than a point of view.

Such a view is human indeed, but the vision necessary to understanding in its comprehensive wholeness, is something to be sought for as nearer to divine compassion.

LOVE IS WISE

Bertrand Russell, when asked in a recent interview, if out of his long experience he had anything he considered worth saying to his descendants a thousand years hence, said that he had an intellectual statement for them—never permit themselves to be diverted from the truth by what they would like to believe or by what they would like others to believe. Then he added that he had a moral statement for them: "Love is wise, hatred foolish."

Physically mankind are all of one pattern but in the mental equipment which makes them men, how different. In an individual, a person, each shows forth the complexity of his own nature. In his relationship with his fellows the diverse individual capacities and approaches add in multiple ratio to the complexities of life.

But what tremendous power flows forth when a band or a group blend their many different capacities to a particular purpose, one-pointedly, in the same direction. And when the sought-for end is not for anyone but for all, the world responds and man moves forward. When truly, without regard to personal differences, men unite, each to serve a greater interest than his own, all problems will be solved. This is the way of the future.

PERSONALITY IN ART

R. Machell

ONE OF THE MOST baffling mysteries of art is the charm that is exercised by the personality of the artist. There is a mystery in this, and its presence reveals itself in the paradoxes and contradictions to which it gives rise. On the one hand we have seen instances of artists whose nature was markedly free from egotism,

vanity, or selfishness, men filled with the pure love of nature, seeking to give true expression to the voice of nature undiluted by any injection of personal bias, who yet stamped their work with the seal and signature of their personality so strongly that some critics have been led to suppose the artists had no other aim in view. In such cases the utter unconsciousness of the artist may have been the cause of the strongly personal note in his work. Had he been more self-conscious he would probably have made some effort to conceal his personality, which, thanks to his simple innocence, has overflowed as freely as the waters of a spring.

On the other hand we have two modes of egotism revealed in the works of those who, fully self-conscious in the lowest sense, that is to say completely absorbed in the admiration of their own artistic sensibilities, seek either to give the fullest expression to it, openly professing the cult of personality as their artistic creed, or else elaborately hiding it under cover of an assumed and laboriously cultivated style or method.

In ordinary life we may see the same thing in the personal manner of great egotists; on the one hand are those that openly and aggressively assert themselves, pushing to the front, seeking the limelight, trying to attract attention by loud talking or by noisy movements; while on the other hand we have the men of much modesty, no less bent on self-assertion, but seeking their object by stealthy means. They take the last place, knowing that it has been said, "the last shall be first"; they move silently and stand apart as the surest means of attracting notice when the disturbance caused by the assertive person has subsided. So too in art we find personality asserting itself under cover of academic formalism as under shelter of a loud profession of independence and revolt.

But what a difference there is between the charm of the unconsciously expressed personality first spoken of and the overconscious self-assertion of either of the other two. In trying to understand the reason of the difference one is forced to realize that per-

sonality is an essential part of life as we know it. Personality is universal in the human stage of evolution. Man is a man by virtue of personality; yet he himself is an impersonal being. That is to say, the true self is universal, and the personal self is a temporary instrument.

So the true artist, rising to the height of his universal self-hood, feels the beauty and harmony of the divine life of the world, and seeks to give expression to his joy of life through the work of his personality trained for that purpose. Thus he may be sublimely unconscious of the peculiarities of his personal method, which are but the adaption of means to a higher object, while he is intently striving to give birth on the mental or material plane of existence to the harmony he perceives in that higher state in which his soul finds joy.

But the lower artist, who may be more skillful, more intelligent, more highly trained than the former, has never consciously risen above the level of his personality, and is possibly unaware of the very existence of any higher state of consciousness than that in which his brain-mind and senses hold him bound. But even here we find the mystery of impersonality, and indeed here in its most puzzling form.

Living in the world of merely senuous experience, that is in the ordinary life of the world, an artist may be moved by the universal spirit of beauty and harmony to interpret the spiritual harmonies, that mentally he hardly understands. He may even deny the existence of a spiritual world, while devoting his whole energies to interpreting its harmonies in his work. He may be wholly egotistic, and yet impersonally so. For egotism is universal so far as man is concerned, and an artist may be man the egotist but in a universal impersonal way. He will be, as it were, a simple instinctual creature, not selfishly identified exclusively with his own personality, but living in the instincts and emotions common to all men of his kind. Such a man may have no high ideals that he is aware of, he may

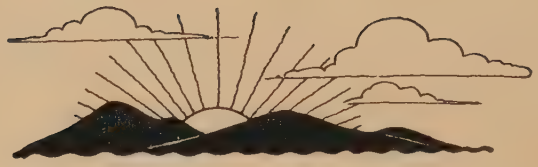
have no philosophy beyond the desire to experience the joy of life; and yet he may be impersonal, and his art may charm by the *naiveté* of his unconscious personality. He may be, as it were, the voice of the people speaking with the voice of humanity through one of its units.

But the selfish egotist, who makes a religion of his vanity, and who worships his own personality, is a pitiful object, usually a degenerate; for self-worship of the lower kind is the foundation of degeneracy. He is proud of his vices, and takes the title of degenerate as an honor. Any title is an honor to a man that seeks distinction; and vanity impels men to value distinction above all else. Self-worship is the expression of the principle of disintegration, and its crown is separateness. To be apart from the herd; that is the ideal, often openly declared, of these self-deceived self-destroyers. And this fatal vice of vanity is quite compatible with a high development of mind and technical ability, by means of which it can make a place for itself and enjoy for a time a large share of public notice, which is the breath of life to its devotees.

Of course it goes without saying that the highest types of art are most rare; it must be so; but it is well for us from time to time to "sit up and take notice," lest we be caught in the stream of popular applause that may greet a display of low art. We are always in danger of losing sight of the goal, and of being "sidetracked" by these waves of popular enthusiasm; and, unless we have some solid basis of philosophy to stand upon, we may easily lose our balance, and fall from the high place we are called upon to occupy in the ranks of those that work for humanity.

★

HE THAT SINNETH, sinneth unto himself. He that is unjust, hurts himself, in that he makes himself worse than he was before.—Marcus Aurelius



Quotes Of The Day

Thomas May: Night's silent reign had robbed the world of light, to lend, in lieu, a greater benefit, repose and sleep, when every mortal whom care or grief permitted, took their rest.

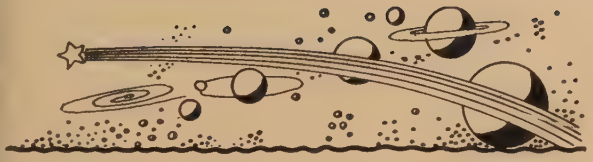
Bayard Taylor: Opportunity is rare, and a wise man will never let it go by him.

Herbert Hoover: Depressions are not new in human history. All of them are preceded by wars or inflation or booms with sprees of speculative greed. When they are worldwide that makes them worse. No government can legislate away the morning after any more than it can legislate away the effect of a tornado . . .

Wilfred A. Peterson: The art of Being is wasting no time dreaming about the rich life you may live next year, or ten years from now; it is beginning to live at your best right now, today.

Alan Paton: A person like myself is often regarded as an extremist in South Africa. If it be extreme to choose justice and not injustice, and not to seek some middle road between them, then I am happy to be called an extremist.

Adlai Stevenson: If the pursuit of peace is both old and new, it is also both complicated and simple. It is complicated, for it has to do with people, and nothing in this universe baffles man as much as man himself.



Quotes Of The Ages

Plato: For all the unjust deeds that each man has ever done, and for all the men to whom he has done injustice, he pays the penalty in due course.

Jesus. Matthew xviii,7: Woe unto the world because of offences, for it must needs be that offences come; but woe to that man by whom the offences cometh.

Thomas A Kempis: Be not angry that you cannot make others as you wish them to be, since you cannot make yourself as you wish to be.

Edward Everett: As a work of art, I know few things more pleasing to the eye, or more capable of affording scope and gratification to a taste for the beautiful, than a well-situated, well-cultivated farm.

Thomas Carlyle: We are firm believers in the maxim that, for all righteous judgment of any man or thing, it is useful, nay essential, to see his good qualities before pronouncing on his bad.

Woodrow Wilson: America consists of all of us; and it can consist of all of us only as our spirits are banded together in a common enterprise. That common enterprise is the enterprise of liberty and justice and right.

Leo Tolstoy: War on the one hand is such a terrible, such an atrocious, thing, that no man, especially no Christian man, has the right to assume the responsibility of beginning it.

The Evaluation of Experience

B. G. Harris

THE NATURE and extent of experience varies in all people, as does the manner of its reception. It is forced upon some and they display great resentment towards it; others are denied it, yet earnestly desire and yearn for it, so often in vain; others again seek to avoid it, or to escape the consequences of their actions; while the larger section of the community display a casual indifference towards it, accepting it as their fate or lot in life. Little knowledge of the causes responsible for its appearance, and the purpose served by experience generally, is availabie to them. Hence the exclamation, "What have I done to deserve this?" when the experience is not of their choice or to their liking.

Experience results in the gaining of knowledge. Hence the claim of "Experientialism," which is the term coined to express the theory that all knoweldge is based on experience, which claim is not without a sure foundation; as only through experience can we convert information into knowledge. To speak from experience, then, is to asknowledge having obtained proof and to have verified the accuracy of one's assertion.

What is an experience? An experience is something we suffer, undergo or endure, from participation in which we become conscious of the nature of a thing, state or condition. Experience can be broadly divided into three groups, being associated with the physical, mental and spiritual self of man. Physical experience results from the functioning of the physical senses in relation to external influences, and we all rely on the evidence of these senses for our functioning in conscious relationship to the matter of the earth plane. Through these sense-organs consciousness is aroused, and

visual images appear or impressions are received as such senses respond to the forces acting upon them.

Mental experience consists of receiving mental impressions, first, as effects arising from physical causes, involving feeling and emotion, which are expressed in the mental states of joy, sorrow, anger, hate, remorse, compassion, love, desire, aversion, etc.; and secondly, as the sensation registered on the mind from the expression of opinion, political or religious for example, which invariably provokes argument and gives rise to the exercising of one's reasoning powers. Values are then assessed and judgment is formed.

Then there are the thoughts that are transmitted from one mind to another, commonly known as telepathic communication. The receiving of inspiration is an example of this power, another being the sensing of the "atmosphere" in a room.

Intellectual illumination in any form is a mental experience; thinking is another, as is image-making; and creations of all kinds exist first in the mind of man, who brings about their objectivity or embodiment.

Experience is, to all men, solely what the mind interprets it to be. To some it is a purely physical thing; to others it is a combination of physical and mental effects. Then there are those who see, in the experiences they receive, the hand of their teacher, ensuring their tuition with the lesson needed. A small majority observe the law of karmic adjustment or correction at work, restoring disturbed equilibrium, noting the progress that results from its operation.

We now come to the spiritual side of experience, wherein the true self transcends the limitation of both physical and mental experience and arrives at that level of consciousness which enables it to perceive the spiritual nature of life and to grasp the nature of the cosmic order. Spiritual experience includes the gaining of awareness and the realization of one's union with the Universal Spirit, with the result that the sense of separateness in Nature ceases.

Now we shall deal with the subject in more detail. Man's first experience resulted from his conscious functioning in relation to the material universe around him, derived solely through the operation of the physical senses. Thus we experience heat and cold, or rather the sensation that heat and cold produce on our body. As the result of receiving these experiences, the desire for relief from such suffering is formed and it becomes the cause of man exerting himself. So Nature arouses the powers latent in man; through the experiences he receives, their unfoldment follows.

The states of plenty and want are examples of contrasting environments wherein to gain experience. Often both are received in the same incarnation, which enables the participant to make comparisons and so determine the merit of each.

The person who can claim to have never had a day's illness in his life is regarded by his fellows as being fortunate indeed. But is this an altogether desirable state in which to spend an incarnation? How is he to learn the lesson of tolerance and to add the quality of sympathy to his nature if he has no personal experience of suffering to guide him? Must he rely on information only? By way of contrast, the greatest field of service is in ministering to the sick, needy and helpless, for the experience this service yields enriches him who performs it, both as regards duty discharged and merit earned.

There are those who suffer physical disabilities and are literally rendered helpless as the result of their affliction; who are consequently humbled through the necessity of having to rely so much on the kindness of others. Delving into the victim's past incarnations may reveal his nature as being arrogant, contentious, and self-centred with no consideration or sympathy for others. Such people are now experiencing life in an environment which contrasts with that of a previous incarnation; the former qualities and powers displayed and enjoyed are, by force of present circumstances, relegated to the background. This submission to the inevitable, as the

operation of natural law, represents the price one must pay for each step taken in one's evolution.

Ultimately we receive all experiences that this earth has to offer, good, bad and indifferent; experience of fulfilment and frustration of effort, failure and success, joy and sorrow, until we are neither unduly depressed by failure, nor unduly elated with success, and are able to maintain a state of mental equilibrium at all times; so displaying balance of mind and the ability to assess the value of each experience correctly.

It often transpires that the physical experience is but a means to an end and is soon forgotten, but the effect remains and is ever before the mind; and when there arises an occasion similar to that wherein the experience was received, the memory of it can be recalled and the knowledge so derived used for guidance in determining present action. This is the source of instinct and we unhesitatingly act on what is known as instinctual knowledge. Often much repetition of an experience is necessary before the lesson intended registers on the mind, for we are all very slow in assimilating new knowledge.

Experience then pertains to the past, and while the past lies beyond recall, the effects produced are retained, embodied in knowledge, and play their part in influencing present-day thought and action; and, when in possession of the required knowledge, man can deal rationally with the present and condition his future. When the purpose of experience is fully grasped, life ceases to be regarded as a chaos of unrelated happenings and becomes a unified existence, with events accounted for and the reason for their visitation known.

We receive the experiences that our environment provides, which are those we need most to develop co-ordination of mind and matter, to arouse the determination to fight and master, to overcome weaknesses, develop qualities, and to strengthen will-power and evolve character. The products of experience are garnered dur-

ing our lifetime on earth and worked up into intellectual faculty and consciousness, so that a child is born with his past experiences transmitted into mental and moral tendencies and powers. This is their purpose, the reason they were given to us.

The bulk of life's training results from pain and suffering: pain follows our mistakes and is ever remedial. Strength is only developed through struggle and we reap the inevitable results after every sowing—happiness growing out of the right, sorrow out of the wrong. Our presence on earth indicates the need for such experience wherewith to improve ourselves and further our education. Only through experience we learn to distinguish between the true and the false, the transitory and the enduring, illusion and reality, fact and fable. The tragedy lies in man's inability to evaluate his experiences on the basis of their being the fulfilment of natural law, karmic adjustment and his evolutionary requirements. It is rightly claimed that we are wise, not in proportion to our years or scholastic training, but only in relation to the experiences received, as from their assimilation interior unfoldment is rendered possible.

To gain the whole world may be an experience of the greatest magnitude, but if one were to lose one's own soul in the process of acquiring it, it would be a calamity out of all proportion to the result gained. When we are tempted to envy those with riches and success, we should realize that these things are very easy to accept; while the lessons involving toil and hardship result in the unfoldment of our latent powers. It is well worth remembering that nothing is endured in vain, as each experience becomes, upon analysis, an asset to our progress. It remains for man to understand its purpose and see its inner significance, in order to derive the maximum benefit from it.

Only when we cease to be slaves to our possessions and conditioned in our manner of thinking by our racial traditions, educational system or religious training, can we experience freedom. Freedom is not to be found in constantly seeking indulgence in self-

interests; on the contrary, it is only found in self-abnegation and through service rendered. In our everyday life, it is the unselfish people who experience the greatest happiness, those who work for the benefit of others, and in so doing, forget the self. And the more we share with others, the richer our experience will be.

Where man has failed is in the matter of knowing how to live, particularly of how to live in harmony with his environment and with Nature. When man so learns to live that all events and experiences in his life assume their correct valuation in his mind, then only will he experience that tranquil state of mind attributed to the sages.

Unfortunately the majority of mankind limit their experience to that perceived through the functioning of the physical senses in relation to material things, not realizing that a greater field of experience awaits those who can transcend this limitation, and respond to frequencies of vibration of a higher order, giving them access to the advanced planes of Nature. There are many experiences in which we cannot at present participate, owing to our limited development: in this field lie mystic or psychic experiences, which require the exercise of faculty exceeding sense-perception.

Few people pass through life without receiving some evidence of the existence of super-normal forces and witnessing phenomena which appear to be unrelated to the world of sense-perception, such as the receiving of premonitions, inspiration and the hearing of the still small voice within, and experiencing moments of increased understanding and expanded consciousness.

With the awakening of these faculties, man is enabled to extend the range of his conscious functioning to include making contact with another plane of life, the home of discarnate beings and elementals, and so verify for himself the claim of survival of the spiritual self after the death of the physical body. Man's earthly education is incomplete without experience of the spiritual nature

of his being, whence he incarnated and whither he returns upon becoming discarnate.

With the receiving of these experiences, man's interpretation of what constitutes reality is changed, as he now observes the transitory nature of physical existence, sees the permanency of himself as a spiritual being, and realizes the eternal nature of all life.

The attainment of these states of expanded consciousness is greatly assisted by the study and practice of meditation, which is designed to improve the response range of the mind until it becomes an instrument of the spiritual self, permitting the reception of truth as a direct experience. It is calculated to open up channels of interior perception, in order that man may experience consciousness on any plane upon which he focuses his attention. Examples of this change in consciousness can be seen in the artist, when he abstracts his mind from external influences in the rapt absorption of his art; a writer lost in reverie over his theme, his mind sunk so deeply in a single train of ideas that he suffers a temporary suspension of sensation; the painter so profoundly absorbed in contemplating the picture he is making that he is oblivious of time; likewise the musician, rapt in the ardor of musical composition; and the absent-minded professor, absorbed in his particular quest; all experience the raising of their consciousness to another plane.

Man instinctively wavers and recoils from that state wherein the functioning of the senses is almost suspended, where the external world is forgotten; but when a man remains unmoved amid the feverish activity around him, his inmost being experiences a state of undisturbed tranquillity, and he emerges from these periods of meditation in a condition of inspired understanding. To be able to free the mind from all mundane interests and enter into the silence of Nature is one of the greatest experiences awaiting man—the effect being his spiritual awakening.

Every experience has an abiding significance and adds to the sum-total of our wisdom. We live and we learn; live to experience

and learn by the experience. Hence to evade an experience, or to regret receiving others, is to arrest our developmnt; when this truth is recognized, all hardships and suffering endured are evaluated differently.

Summing up the position: What have we experienced during our sojourn on earth, in the physical, mental and spiritual fields? As the value of each experience can only be assessed from the enlightenment that ensues, how much wiser are we and in what direction?

THE EVOLVING UNIVERSE

John Maddox

A VIEW THAT the universe is constantly evolving and that it is not substantially the same from epoch to epoch was put forward by Professor Martin Ryle, of Cambridge University in London recently.

The announcement is an important step in narrowing the range of possible answers to questions such as "How did the universe begin?" There is, however, no hope, as suggested in some quarters, that it would validate or invalidate the Christian account of this cosmological event.

Rather it is the validity or otherwise of the cosmological theory known as the "steady-state" theory which is in question. This holds that matter is being created throughout the universe—and new stars and galaxies formed—continuously and at such a rate that the continual expansion of the universe does not lead to a perpetual thining out.

Professor Ryle says his observations show the theory to be invalid. Professor Hoyle, who was one of the joint authors of the

theory, said recently that it was only the simplest form of the theory which had been shown to be invalid.

The work at Cambridge has been carried out at the Mullard Radio-Astronomy Observatory, and has taken eight years to bring to its present incomplete state. Most significant progress has been accomplished with a new radio-telescope completed in 1958.

The method has been to survey the sky for sources of radio emission which can be shown to lie outside the galaxy to which the sun belongs, and which are most probably to be considered as galaxies of stars which for some special reason are exceptionally strong emitters of radio waves. So far, a number of patches in the sky, containing some hundreds of radio stars, have been surveyed in sufficient depth to have a bearing on cosmological theories.

Some forty of these radio stars—presumably the nearer ones—have been identified with celestial objects visible with optical telescopes. A number of these objects are thought to be galaxies of stars in collision with each other.

Professor Ryle's argument starts by saying that the "steady-state" theory of the universe predicts what proportions of faint and intense source s of radio stars there should be in the sky. For, he says, the theory lays down that one place in the universe is much like another. So the number of radio stars in some distant region of space should be the same as that in a similary sized region nearer the sun.

The stars in the distant region would be detected as fainter objects, because of their greater distance. It is simple arithmetic—in a comparative sense—to conclude how the numbers of faint and strong radio stars should be related to each other.

Professor Ryle said on Friday, however, that the number of faint radio stars (nevertheless lying outside the galaxy) is greater than predicted by the theory. This means that "the 'steady-state' model cannot represent the actual universe. The results show an apparent change with time, which is in accordance with the evolutionary theories."

An interpretation of this discrepancy—but not the only one—is that radio stars are more common at great distances (whence they would show up faintly) than near us. Since distance also implies time, however, because of the way in which radio waves do not travel instantaneously, this is the same as saying that radio stars were more common when the universe was younger. Indeed, to look at the signals from a part of the universe so distant that light takes, say, 1,000 million years to travel from it, is equivalent to looking at a sample of the universe as it was the same time ago.

The actual distance in the universe covered by the observations at the Mullard Observatory has broken all records. Most of the radio stars in the deep survey of the sky were, Professor Ryle said, at least 3,000 million light-years away. Some might even be 8,000 million light-years distant.

Professor Ryle said that since the discovery of the radio source Cygnus in 1951 it had become possible to think of turning cosmology from a philosophy into a science, and that the work now completed at Cambridge was the most important contribution in cosmology since that time. He also gave it as his opinion that the fate of this galaxy in the evolving universe was such that "it should be all right for another 10,000 million years."

One of the philosophical implications of the present state of cosmology is that an evolutionary universe is also an expanding one, which carries with it the suggestion that the material of the universe was once collected into a tiny volume. This in turn has led to the suggestion that the universe might have started by means of a "big bang" in a tiny speck of material—space as well as matter—and that it may have been expanding ever since.

This framework is obviously one that lends itself to concepts of creation by deities. However, it is not the only possible way in which an evolutionary universe could have begun. Indeed, it is even possible that an evolving universe need not have begun at all.

—Manchester Guardian

EDITORIALS

ATROPHY

A Guest Editorial by Peter Charlton

PERHAPS it started after World War II. Although really it began well before that. And it developed from a growing conformity. It is quite easy to hear it by listening to what people say; and by seeing what they do. It did not begin as a facet of cooperation. Conformity and cooperation are different sides of the coin. We can give it the label: ATROPHY.

Those who do not conform too easily to the dictates or urges of their society are not necessarily un-cooperative. They may be unwilling to conform with that which they clearly (or un-clearly) see to be static or brutal or evil and noxious for those around them—for their society.

What do we mean by this? There crept upon us a growing willingness to too readily accept authority, and accept it without question. Because of the confusion of rapid change going on about us, and because of problems far too frightening, many or most sought the solace of unconcern, of apathy. The problems are everywhere and big. There's the BOMB! and segregation; and brand new nations in Africa kicking up their heels, not yet out of first-grade school of nationality; and there are seven hundred million Chinese —one quarter of all the people on the earth—a restless dragon: avid, under the lash of tyranny:—that problem is solved deftly, by sweeping it under the rug; by ignoring it! And another problem, a side issue: the growing rate of suicide. A physician, in

San Francisco, told us that the number of people who pass through the morgue labeled suicide, are great in that city, because it has an efficient coroner.

These are just some of the problems which knock at our door, and we answer by bolting the door. There is the problem of the right-wing radicals and the left-wing, too. There's the bogey-man of infiltration and the commies, and the bogey-man on the other end of the spectrum. The ultra-conservatives, who would battle tyranny with tyranny. These are really answers to questions of fear, pseudo-answers which in themselves become problems.

We can forget about the BOMB; let *them* worry about it. "If they pull the trigger, we would plaster 'em off the map! we got Polaris and ICBM's, and we gotta stock pile—we've got a germ factory, too. Let *them* worry." but a corollary of the BOMB is civil defense. "Yes we gotta think about *that*. Air-raid shelters. They would add to the deterrence. If they can't get at us, that would make them think. We'll go underground."

So we accept authority with a capital A. There are those whose job it is to make decisions. "Who, me?—What can I do? Keeps me busy paying the bills and my income tax!"

We conform to authority (which promises to do our thinking for us), we conform to the Church, (which is confused itself; with some reassuring exceptions: Bishop Kennedy of the Methodist Church challenged the statements of Mr. Welch of the Birch Society), we conform to old methods of Might and Power, and seek solace in a great apathy; not in a sense of want of feeling, but in the sense of a great phlegm which smothers feeling and is engendered by unstructured fear. This leads to a new type of *atrophy*. An atrophy in thinking, feeling and in creativeness.

Listen to it: "If the bomb falls, what can I do? What can one guy do about this mess? . . . Anyway, business is good—true, taxes are hell, but business *is* good. And if it weren't for Castro, the beard,

and Khrushchev who is back of him and for the commies and socialism and the pinks, things would be fine! And what's all this noise about the Africans? Only one jump from the jungle. Give 'em their freedom and they raise Cain. What's wrong with Colonialism, anyway? What we need is guts. We got to stick up for freedom and our way of life. And look out for socialism. It's atheistic. We got freeways and free enterprise and social security and pension funds and compact cars cheap enough to afford, and fine churches, open to all. Let's keep it that way."

——This is what we say and feel.

Is this democracy in forward functioning?

Is authority, the Pentagon, with millions for public relations funds, with which to make policy in a country, where good tradition dictates that the military is the servant of the civilian?

Or does authority rest in the citizen? If so, what authority do we have? We have the right to petition. The responsibility to think as well as feel, to seek the facts, to speak out, to question, to be informed.

We live in exciting times. Times of transition which call for responsibility. We are not conditioned for it, however. Our spiritual girth has grown too flabby. Easy ways, too beckoning. Conformity too comforting. Authority too reassuring. We have TV and the vote; we have a free press: a pine tree of paper in each Sunday paper. We have bowling alleys and beer; and outboard motors and unconcern for our leisure time. We have a Bull market, and the end of the recession, and Playboy, and the Birch Society.

Is this democracy in forward functioning? Or is this ATROPHY?

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STRENGTH OF CHARACTER

IN A COMPREHENSIVE study of human nature, wherein it is sought to determine the meaning of life, and man's highest possible achievement, we must not only be governed by experience and guided by analogy; we must not only observe every fact and analyze every process; but we must supplement all these inductive processes by synthetic investigation, and proceed from universals to particulars. This two-fold method of induction and deduction enables the student to approximately, at least, round up his knowledge and prevents partial, hasty, and one-sided conclusions. In no other way can basic principles be discovered and correctly applied to the riddle of life.

Man's bewilderment springs from ignorance, and his troubles arise from his own passions. We often hear it stated that man is the creator of his own fortune, be it good or ill, and the arbiter of his own destiny; and yet the full meaning of such a statement is seldom realized.

The world's ideals generally belie all of these principles. People are seldom able to see beyond personalities to principles. This is not for lack of high ideals, but by reason of insincerity, in professing allegiance to one ideal, and in all practical concerns following another.

Everywhere a lip-service is rendered to the non-resistance, the charity and the loving kindness of the "Man of Sorrows", but in practical life a far different ideal is set up. It would indeed be a great gain to morality and to the highest ideals if everyone would declare openly his ideals and proceed boldly to follow them. It is true that such straight-forwardness would show many persons to

be worse and some far better than their ideals. Each group, however, would then stand on its merits, and the world would be at no loss whatever to determine the measure of ban or blessedness of every man's code of ethics. Iconoclasts are often a thousand-fold more friends to the Christian religion and the laws of Moses than those insincere individuals who profess allegiance with their lips and repudiate these things in every act of their lives.

Is it not a fact that the typical Christian, according to the ethics of the Sermon on the Mount, is at least regarded contemptuously throughout Christendom? He comes so far short of the world's ideals that he is pitied if not despised by the crowd. The genuine religious man resists not evil, and when he is reviled, reviles not again; and he is often considered the legitimate prey of the robbers of widows and orphans who imagine that they can despoil him with impunity. Such a man will be the last one to be credited by the masses with strength of character. He is not a terror to evil-doers. Gentle, kind, self-possessed, considerate of others, such an one is rather imperturbable and the world at large has little use for him. In the narrow sphere of his unobtrusive life, in the little circle who know him well, among the sick, the poor, and the distressed; such an individual is known and appreciated at his real worth.

We come then to the real test of character. Is a man strong for good, or strong for evil? If the former, that strength will be of the gentler sort, and divested of all selfish or animal attributes. The reason why such attributes are not generally appreciated is because they belong to the subjective world, and make so little noise and so little show. There is a still deeper reason; and that is, that with a very large number of persons there is a feeling of hopelessness in the thought of achieving such a character, seeing how much self-denial it involves, even to relinquishing the "main chance in life." Such an individual is, therefore, a perpetual criticism on the greed and unworthiness of the average life, and rather than admit this and criticize and condemn self, it is found more easy and agreeable to affect to despise the ideal man of religion.

If, in determining strength of character, an individual who is strong in evil is put forward as a type, very few persons have the courage to disapprove. The noisy swagger of the drunkard, the pestilent bravado of the bully, the thoughtless ranting of the egotist, the venomed tongue of slander—these are indeed strong for evil, and it is of just these elements that the world has often created its heroes, fear being mingled with adulation.

Just as muscular strength comes from physical training, and is perfected by exercise, even so with strength of character and moral force; these come only by effort at self-conquest.

It is not only quality *versus* quantity of force involved, but in range of action and essential results, that self-conquest brings strength of character. It is impure gold precipitated in an alembic from which the dross has been refined away.

As man climbs upward in the process of evolution, new vistas open to his vision, and new powers are unfolded at every step. We are considering man merely as a centre of power, and not in relation to happiness or misery, rewards or punishments.

As man passes over plane after plane in his upward march, exhausting the experiences of each plane as he ascends, he becomes master of that plane. In no single instance, however, is man master of the plane above him. Nothing less than experience and conquest determine power, and man is subject to, never master of, the untried realm. Man must therefore not only work out his own salvation with fear and trembling, but step by step with heavy trial and bleeding feet must he climb toward perfection. No vantage gained is ever lost, for an experience once known can never be as though it were not till man relinquishes his birthright, and by love of evil destroys himself.

No greater mistake can be made than to despise the spiritual ideal. Called by whatsoever name, it is the only road to power, and this power is not as a goal once for all attained. It is not the

power to stand still, but the power to progress from height to height of being. Such an ideal is therefore a motor, while power on the physical or animal planes alone mean stagnation and death.

The ideal Christian is in the trend of the evolution of the life wave; he has found the line of least resistance and in working thus with nature becomes one with nature in knowledge and power. Step by step illusion disappears. With no selfish motion and no ulterior design of his own, nature trusts him with her confidence and makes him observer of her choicest gifts. Silently as fall the rains and the dews of heaven such an one goes about his *Master's Work*. He knows no fear, for he has nothing to lose; he knows no anxiety, for he has nothing to gain. Persecution cannot daunt him, death cannot affright him, for his body is not he; and his soul is anchored in the Eternal, the deathless, the changeless.

It would be sacrilege to contrast such a character with the world's ideal, and yet they have much in common, for sweet charity and tender pity descend along the line of past experience and so remember those in bondage as though bound with them. It points no finger of scorn, bears no sanctimonious countenance, and gathers not its robes as though holier than others. It rather says: "Come! we will do thee good; we are all brothers." Neither progress nor power has ever been promised in any other way. This is true magic; the liberation of the Higher Self; the enthronement of the Divinity in man.

Can there be any question as to what constitues strength of character, and as to measure of power? This line of evolution involving thus the divine is natural. It is the struggle of a strong man against all his foes, and he must indeed fight to the bitter end. He recognizes no enemy without, all are within; and having conquered these he is master of the field. He who conquers self is indeed greater than he who taketh a city, for he who wins this battle is lord over all things; at one with nature without, and God within.

Here is the true meaning of life, and herein lies man's highest

possible achievement. There need be no mistake and no bewilderment. He who relinquishes joy is near the end of sorrow, for he has found the Path of Peace.

★

Metaphysics

Why and Wherefore set out one day
To hunt for a wild negation.
They agreed to meet at a cool retreat
On the point of Interrogation.
But the night was dark and they missed their mark,
And, driven wellnigh to distraction,
They lost their ways in a murky maze
Of utter abstruse abstraction.
Then they took a boat and were soon afloat
On a sea of Speculation,
But the sea grew rough, and their boat, though tough,
Was split into an Equation.
As they floundered about in the waves of doubt
Rose a fearful bypothesis,
Who gibbered with glee as they sank in the sea.
And the last they saw was this:
On a rock-bound reef of Unbelief
There sat the wild Negation;
Then they sank once more and were washed ashore
At the Point of Interrogation.

Oliver Herford

Call to Combat Racial, National and Religious Hatred

Recommendation Adopted by the Sumcommission on the Prevention of Discrimination and Protection of Minorities

THAT THE GENERAL ASSEMBLY call on governments to take legislative and other measures to combat racial, national and religious hatred was one of the recommendations made by the United Nations Subcommission on Prevention of Discrimination and Protection of Minorities, which ended its thirteenth session early on February 3.

Among other decisions arrived at by the 14-member Subcommission was a request to two special rapporteurs to continue their respective studies on discrimination in the matter of political rights and discrimination in respect of the right of everyone to leave any country, including his own, and to return to his country.

The Subcommission's session was held at United Nations Headquarters from January 10 to February 3, and its report to the United Nations Commission on Human Rights was approved unanimously.

All members of this Subcommission are elected by the Commission on Human Rights. Their election is subject to government approval, but members do not represent their governments; they serve as individual experts.

The resolution concerning racial and other hatreds, originally put forward jointly by Abu Rannat, of Sudan, Arcot Krishnaswami, of India, and Franz Matsch, of Austria, emphasized the importance of education in combating racial and national hatred and recommended that the Assembly ask governments to rescind discrimin-

atory laws and take other appropriate measures. The specialized agencies of the United Nations and non-governmental organizations were urged to cooperate in these efforts.

The Subcommission, in addition, decided that a brief, popular summary of the *Study of Discrimination in the Matter of Religious Rights and Practices*, submitted the previous year by Mr. Krishnaswami, special rapporteur on that subject, be prepared.

By a vote of 12 in favor, none against, and 1 abstention, the Subcommission on January 17 adopted a resolution requesting its parent body—the Commission on Human Rights—to invite states to take "necessary steps" to give effect to the Convention and Recommendation against Discrimination in Education, which was adopted by UNESCO's General Conference on December 14, 1960.

The Subcommission had before it a draft on discrimination in the matter of political rights submitted by Hernán Santa Cruz of Chile. To tackle the problem of eradicating discrimination in political rights, the special rapporteur proposed a five-point program requiring preparation by the Subcommission of draft principles on non-discrimination; international or regional instruments based on those principles; reports indicating the progress achieved in the eradication of discrimination; the holding of regional seminars on the full and free enjoyment of political rights by all; and expansion of United Nations technical assistance to governments to ensure free elections.

In view of the tentative nature of the proposals envisaged by the special rapporteur, the Subcommission held only a brief debate on each. Several members supported the rapporteur's proposal for draft principles on non-descrimination in political rights; others endorsed the proposal for the preparation of international or regional instruments designed to eradicate such discrimination.

At the end of the brief discussion, the Subcommission adopted unanimously a resolution submitted jointly by Abdel-Hamid Abdel-

Ghani, of the United Arab Republic, Mohamed Ahmed Abu Rannat, of Sudan, and Arcot Krishnaswami, of India, which, after expressing warm appreciation to Mr. Santa Cruz for his comprehensive draft report, invited him to complete his final report in time for consideration by the fourteenth session.

Discussing the progress report which he submitted to the Subcommission concerning the right of everyone to leave any country, including his own, and to return to his country, Judge José Inglés of the Philippines said the study entrusted to him was at the beginning of the first stage—collection of material.

During the debate it was suggested that greater stress should be laid on discrimination in the strict sense.

The Subcommission expressed its appreciation to the special rapporteur for his work and asked him to continue his study and to report to the next session.

In the discussion on manifestations on anti-Semitism and other forms of racial prejudice and religious intolerance, the Sumcommission had before it information regarding the manifestations of anti-Semitism which took place in 1959 and 1960 in various countries.

In evaluating the manifestations described, some were of the opinion that most of the incidents in question had been minor and, apparently, the work of juveniles and cranks; others that they were the result primarily of propaganda by racist organizations, including nazi,neo-nazi and fascist groups. While all members agreed that the existence of an organization designed to use anti-Semitism for political or other reasons had not been proved beyond doubt, it was pointed out that there were more than 130 nazi organizations, many with branches in several countries.

Other possible causes of the manifestations were held to be the indifference of some public authorities and the political tensions gripping the world.

At the close of the debate, the Subcommission unanimously adopted the resolution submitted jointly by Abu Rannat, Arcot Krishnaswami and Franz Matsch.

By a vote of 7 in favor, none against, with 5 abstentions, the Subcommission decided to request the Secretary-General to compile the texts of those international instruments which are of contemporary interest and which provide special protective measures for ethnic, religious and linguistic groups, and to present such a compilation, together with an analysis of these special measures, for consideration by the Subcommission at its next session.

Attending the thirteenth session were Abdel-Hamid Abdel-Ghani, United Arab Republic; Mohamed Ahmed Abu Rannat, Sudan; Nabih Noussair, Lebanon; C. Richard Hiscocks, United Kingdom; José D. Inglés, Philippines; Pierre Juvigny, France; Wojciech Ketrzynski, Poland; Arcot Krishnaswami, India; Franz Matsch, Austria; John M. Raymond, United States; Enrique Rodriguez Fabregat, Uruguay; Voitto Saario, Finland; Hernán Santa Cruz, Chile; and V. I. Sapozhnikov, USSR. Mme. Marie-Helene Lefaucheux of France represented the Commission on the Status of Women.

As officers of the session the Subcommission re-elected José D. Inglés and Arcot Krishnaswami as Chairman and Vice-Chairman and Voitto Saario as Rapporteur. All three served in the same capacity last year. —*United Nations Review*

THERE NEVER WAS a great man without divine inspiration. If a storm should damage the corn or vineyard of a person, or any accident should deprive him of some conveniences of life, we should not judge from thence that the Deity hates or neglects him. The Gods take care of great things, and disregard the small. But to truly great men all things ever happen prosperously. —*Cicero*

Soap Without Cleanliness

Sydney J. Taylor

THIS IS THE LAND of gleaming chrome, of waxed and spotless floors. Everywhere are markets filled with countless cleaning aids of every type. Nowhere has hygiene and plumbing been brought to such heights of efficiency and use. Daily are we reminded to worship at the altar of cleanliness, by the mass media of communication that surrounds us. Its virtues are daily dinned into our ears by the eager sellers of those products used to maintain such cleanliness.

But this cult of cleanliness is related not only to our homes. It is also directed to our physical bodies. Never has a nation been made so conscious of the need of soap, of sprays, deodorants, so that none may be offended. Nowhere else are teeth so religiously brushed the maximum number of times a day.

These statements are not made to belittle such practices. Such cleanliness is an excellent virtue. It is possible that physically and hygienically speaking we are about the cleanest people on earth with the aid of soap.

Yet certain aspects of our living tend to raise the question, just how clean are we? Has the whole gamut of our living been subject to the daily bath of our bodies?

If we examine the various facets of our living and we must examine them all, for man is not clean by soap alone, to paraphrase an old quotation. We find we are not as clean as we first thought, despite the gleaming chrome, and the sparkling teeth.

One does not expect perfection either in an individual or a

nation at our present stage of understanding, even on the question of cleanliness. Inevitably there are going to be practices that are not up to many of the standards that we have presently set.

Unfortunately many of our daily habits fall under this category, and tend to strengthen the cult of ugliness, rather than that of cleanliness. Many of our habits are dirty.

Especially inconsiderate of others are those who must satisfy certain habits like smoking or drinking. Both habits by their very nature are unclean and are particularly nauseous to those who are not so addicted. When will the thoughtless smoker finally realize how dirty it is to blow smoke in another's face, to fill a room with the fumes of an ill-smelling cigar or pipe, to leave unsightly trays of half burned cigarettes and ashes in every room.

On the ugliness of alcoholism we will not dwell. The addiction to this habit has created untold personal problems and tragedies with which we are all familiar and which have cast a somber shadow across the nation. But I would like at this time to bring to task, thousands of those who are beer drinkers. What peculiar quality does beer possess that it makes so many of its imbibers among the least thinking and ill-bred people in the nation? No matter where you go, whether it be the beaches, the mountains, the desert, or the country, everywhere you find Nature's beauty spots cluttered and despoiled by unsightly beer cans and bottles. Frankly it is a national disgrace.

It is a sad commentary on the times that people are so insensitive to the beauties of the country, of our roads and byways, that anti-litter laws have to be enacted in order to prevent such roads and highways from becoming well nigh impassable with trash, beer cans and the like. Yet thousands of those who are so dirty and clutter up our beauty spots and highways would not miss their daily bath or shower, or neglect their deodorant, religiously wash and clean their cars, and take pride in their clean and waxed floors and immaculate homes.

It is also passing strange that those who are scrupulously clean are content to live so often in ugly surroundings. In many areas homes are allowed to run down, gardens to die or become unsightly or overgrown. Yet the financial outlay required to correct such conditions and beautify the individual's part of the neighborhood is often spent in a few short weeks in the nearest bar or tavern. We allow natural beauty spots, places of recreation and enjoyment to be swallowed up by ruthless real estate operators to build rows and rows of characterless houses or equally characterless markets, service stations, or drug stores, under the illusion it is progress.

No protest is raised at the ugly billboards which deface nearly every highway in the land. No general effective protest is raised against the pollution of the air or the water by commercial interests. Yet the purity of both are necessary in order to guarantee safe and healthy living. Commercialism in its insatiable quest of the dollar is allowed to erect any type of structure, use any kind of advertising media to attain its ends no matter how they may despoil the area or the surroundings.

Tragic indeed is it to see the fruit trees dying from the fumes of the steel mills and chemical plants, the bees and the birds leaving an area because of the polluted air. When will we be privileged to see the day when the sign of the dollar no longer casts its blight over the natural face of the nation?

Yet it is not alone in the physical world in which we live that uncleanliness and ugliness exist. Our emotional world daily becomes more unwholesome and unclean.

Under the excuse of realism, "and what the public wants" we are becoming immersed in a fetid swamp of sex, sensationalism, pornography and brutality. All the forms of mass entertainment, the movies, television, radio, the legitimate theatre, and countless illustrated magazines must share in the responsibility for this deplorable and critical condition. Never has there been a greater need

for a strong emotional soap or detergent to cut and eliminate the scum of filth which is blighting the emotional lives of so many.

Many other aspects of our living need to be thoroughly cleansed. The character assassinations employed in our politics, the half-truths spoken at every political rally or meeting offer no promise of enlightened leadership or government by those who are seeking to represent the people. The irresistible lure of power, the need to protect vested interests, the warped psychology that the end justifies the means does not produce idealistic, enlightened, unselfish and dedicated servants of the people that the present tensions and crises demand.

The worries, the fears, the tensions caused by the insecurity of our present economic system, together with many of the ruthless business practises are too deplorable to discuss at length in this short article. Except to say that there is hardly a home in the land where the shadow of fear of the uncertainty of the future does not hover near by. Fear is ugly. A sense of insecurity pollutes every aspect of our living.

How are we going to correct these conditions so different from the physical cleanliness of which we can be so justifiably proud? If we study the situation we see that most of this ugliness has resulted from the selfish desires and selfish act of the individual which had to be fulfilled regardless of the consequences to others or to the surroundings. In some strange way, through some peculiar rationalizations, the consequences of their acts do not appear as ugly to those who cause the conditions because they were simply the result of their acts or desires. So the ugly or dirty conditions continue and in many cases become worse because of such rationalizations.

Therefore it could well be that there is a relationship between such conditions and our way of life. That ugliness is the result of selfishness, and selfishness is the living expression of ugliness. Our presesnt civilization has many ugly spots individually and collectively. But it is only where man's selfishness has held sway that

ugliness exists. Therefore we are faced with an individual living problem if we would eradicate this blight. For Nature is inherently beautiful. Every expression of Nature in its own state, untouched and undefiled by man expresses beauty. Man in his eternal nature is a radiant spiritual being, unmarred and unsullied by ugliness. Therefore there is a natural accord and relationship between man and Nature.

But man cannot be radiant in this present way of life. There must be a change not only outwardly but inwardly as well. When man begins to realize that he has a unity with all other manifested life and then begins to care for and respect it, when his own personal desires are no longer paramount, and an awareness of the rights and purposes of others creeps into his consciousness, then will things begin to change. Man's real radiant Self will begin to shine through when there is this spiritual motivation. The recognition of the unity of all life is indeed spiritual, for spirituality is but another name for unity.

Then will real cleanliness be possible, for the ugly crust of selfishness begins to disappear and the real Self to express itself when we cease to criticize the other person, to speak ill of him, to besmirch or belittle him. This is the real purity which radiates through all we do. A cleanliness which is brought about by a reverence for all life, and a consideration for others.

With such motivations individually and collectivelly, we can enter into a new way of life with thought and emotions purified and cleansed from within. Then will we have cleanliness without soap. The real cleanliness that sparkles with an increasing luster as the years pass.

Such a motivated way of life combined with our increasing physical cleanliness order and beauty, will bring mankind to the threshold of an unimagined age of gracious and beautiful living. Cleanliness with soap is splendid but cleanliness without soap is more important and much more farreaching.

WILL AND DESIRE

H. P. Blavatsky

WILL IS THE EXCLUSIVE possession of man on this our plane of consciousness. It divides him from the brute in whom instinctive desire only is active.

Desire, in its widest application, is the one creative force in the Universe. In this sense it is indistinguishable from Will; but we men never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed.

Thus Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life.

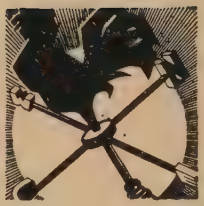
Most men live in and by desire, mistaking it for will. But he who would achieve must separate will from desire, and make his will the ruler; for desire is unstable, and ever changing, while will is steady and constant.

Both will and desire are absolute creators, forming the man himself and his surroundings. But will creates intelligently—desire blindly and unconsciously. The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.

His task is twofold: to awaken the will, to strengthen it by use and conquest, to make it absolue ruler within his body; and parallel with this, to purify desire.

Knowledge and will are the tools for the accomplishment of this purification.

WEATHER VANE



EPISCOPALIANS OPPOSE THE DEATH PENALTY

RARELY HAS any denomination spoken with such force and persuasiveness as has the Protestant Episcopal Church in urging all its members to work for the abolition of the death penalty. Its National Council has launched a concerted movement on this important issue, on the ground that capital punishment violates Christian teaching, brutalizes society and fails to deter crime. The council, whose address is 281 Park Avenue South, New York 10, has issued to all dioceses a careful compilation of theological and practical arguments against the death penalty. The Episcopal Church's careful documentation of the Christian case against the legalized taking of life should receive distribution far beyond its membership. We urge churchmen of every denomination to obtain these documents and to throw their influence behind the Episcopal initiative to abolish the death penalty.—*The Christian Century*

U. S. LIBRARY IN PARIS SENDS BOOKS TO NEPAL

THE AMERICAN LIBRARY in Paris, which for many years has supplied European readers with photostated material, is going to the aid of another library half way around the world.

In response to a request from the National Library in Katmandu, Nepal, the American Library is sending fifteen books on science and mathematics. A French member of the library who recently visited the Himalayan country relayed the request to Dr. Ian F. Fraser, director of the library here.

The photostat service is standard practice for the library. It extends even to countries behind the Iron Curtain.

FILMS COMMEMORATE TAGORE CENTENARY

Two films to commemorate the centenary of the birth of Rabindranath Tagore (1861-1941) which falls in May this year, are being produced by one of India's foremost filmmakers, Satyajit Ray.

The first, a medium-length documentary on Tagore's life and work, was commissioned by the Indian Government. Scenes have been shot both in India and in England, where Mr. Ray studied material relating to the poet's life and visited Tagore's homes in London and Brighton.

The other work is a full-length feature film in three episodes based on three of Tagore's short stories.

TELEVISION AND X-RAYS IN SURGERY

A TELEVISION UNIT that may revolutionize the use of X-rays in medicine and especially in surgery has been developed by Australian scientists working in Melbourne.

The unit known as Vistodax, used with an X-ray machine, stores the momentary X-ray image and displays it for a prolonged period on a television screen so that the surgeon can study it as he operates. Normally, a doctor calling for an X-ray during an operation may have to wait ten minutes for it to be developed. Sometimes several X-ray photos are needed, in bone surgery for instance, and this may lead to long delays and a protracted period of anaesthesia. With a Vistodax unit, these delays are avoided; and the process offers the added advantage of producing a much clearer image while at the same time vastly reducing the radiation hazard.

Vistodax is operated from outside the theatre by a technician who receives instructions by intercommunicating microphone. Images can be projected simultaneously on to several TV screens in other parts of the hospital, enabling the surgeon to obtain advice from experts outside the theatre during a critical stage in the operation, and making it possible for medical students to watch the operation in all its phases.—UNESCO

ART AND ARCHEOLOGY OF VIET NAM

GREEK AND ROMAN TRADERS were carrying the high cultures of their native lands to the Far East at about the beginning of the Christian Era. This is demonstrated in an exhibit of the art and archeology of Viet-Nam, recently opened by the Smithsonian Institution. The new country has an ancient history with various periods of high artistry, the exhibit shows. Perhaps its greatest splendor came during the so-called Fu Nan period, at about the beginning of the Christian calendar.

The Fu Nan people were doubtless in touch with the entire Mediterranean world of the time. Among the articles in the exhibit from this period are golden jewels, figures engraved on carnelian, and a gold medallion bearing the image of Antoninus Pius, Roman Emperor from A.D. 138 to 161.

Further evidence of influence from the West is afforded from an excavated site in north Viet-Nam, dating sometime between the first and third centuries, where many vaulted tombs indicate a strong Indo-Hellenic influence.

The exhibit display excellently carved figures of Buddha and Buddhist gods.

Ancestor worship has long been dominant over this area. Urn burials, such as also are found in the Philippines, suggest an ancient belief in some overseas paradise, evidently related to some early island home from which the people believed their ancestors had come.

Among the interesting parts of the exhibit is a model of the "men's house" used by members of the Sedang tribe. There the men lived from late boyhood until marriage, when they moved to smaller, simpler houses. The "men's house," it is believed, were the origin of the communal houses where villagers still meet to discuss local affairs. The Sedang people are but one of many minority groups—tribal remnants of earlier civilizations living in mountain valleys. The strong majority is held by the Vietnamese, whose skillful handicrafts give evidence of assimilation of traditional motifs from ancient and more primitive peoples.

THE DRIVE of self-determination and of rising human aspirations is creating a new world of independent nations of Africa, even as it is producing a new world, of both ferment and of promise, in all developing areas. An awakening humanity in these regions demands, as never before, that we make a renewed attack on poverty, illiteracy and disease.

Side by side with these startling changes, technology is also in revolution. It has brought forth terrifying weapons of destruction, which for the future of civilization, must be brought under control through a workable system of disarmament. And it also opened up a new world of outer space —a celestial world filled with both bewilderment problems and dazzling promise. —*Dwight D. Eisenhower*

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HOLINESS is an infinite compassion for others; greatness is to take the common things of life and walk truly among them; happiness is a great love and much serving. —*Phillips Brooks*

DO YOU HAVE AN "OPEN" MIND?

Dr. Vitali Negri

IN ANSWERING THE QUESTION, "Do you have an open mind?" most people will readily reply, "yes," indicating thereby their ability to consider, investigate or accept new ideas.

On the other hand, a great many people will use the same question as a defense for any belief they happen to originate or agree with, regardless of its improbability or lack of factual proof.

Why we need an "open" mind

Once facts are established and proven there is no need to have an "open" mind about them. Thus, no one is called upon to have an open mind about the statement that two and two make four.

It is the same with any idea or statement that encounters no opposition. So long as the other fellow does not dispute the issue, there is no necessity for requesting open mindedness.

Opposition then, is the factor which sends us seeking a defense in the guise of an open mind. It is only when we encounter opposition and feel ourselves trapped or halted by the disbelief or disinterest of the other person, that we ask him to give us a chance to prove our stand. This he can do by having an "open" mind, that is, by neither accepting nor denying the issue, but by being willing to listen and learn.

In other words, we ask him to suspend judgment until the evidence has been presented.

What do we mean by an "open" mind?

Progress almost always must strive against opposition. The

majority of people are rarely ready for change. It is human nature to distrut new ideas which tend to destroy or alter old patterns of thinking or acting. Therefore, anything that encroaches upon the old is suspect; while anything which seemingly substantiates the commonplace and familiar is considered bona fide on that premise alone.

This explains, in part, why science and its revealed secrets of nature made available for man's use, are often received by the public with reluctance and suspicion; while mysteries which cannot be revealed except through deluded imaginations are swallowed hook, line and sinker, and even offered as "proofs" that science does not have all the answers.

If we mean by an "open" mind that all prior scientific knowledge and logical judgment shall be thrown to the winds, so that any and all absurd ideas shall find room for lodging in our brains, then we misuse the term.

If we mean by an "open" mind that we should hold judgment in abeyance while two jackasses enter into an argument or debate upon a subject which neither jackass knows anything about—outside the realm of opinion—we are, I fear, but proving our own right to take seats in the same company.

If, however, we mean that we should pride ourselves in keeping an *analytic* mind for the purpose of investigating new claims which, although strange, nevertheless rest upon scientific and logical premises, then we are putting our thoughts and time into progressive worthwhile conjecture.

We would hardly think it circumspect to ask any of our leading atomic scientists to take time out to investigate the claims of a hermit, living in some isolated arctic region, who has recently announced his latest mysterious contacts with space ships whose occupants speak English and have chosen to use him as an intermediary between our two planets. Yet many who would smile at the incongruity of such

a request, do not hesitate to demand equal absurdities of their fellow men.

The "open" mind as a screen for ignorance

Too often the banner of openmindedness is used as a screen for ignorance and its inclusion of superstition, indeciseveness and cowardliness.

The ignorant when faced with an idea upon which they are expected to have an opinion, or wish to have one, rather than admit their lack of knowledge and consequently their incompetence to form a judgment, or to try to remedy their ignorance by learning and studying the known facts, allow themselves to be led by little or no knowledge and much emotion and prejudice. They *want* to believe a certain theory or idea primarily because it appeals to or fortifies a basic emotional need, or they do *not* want to believe because it frightens or repels them. But in either direction, they do not feel impelled to investigate the facts. They are content, instead, to remain uninformed but adamant.

Once their notion is thus formulated, they then condemn the individual who refuses to share it. This is regularly achieved by the statement, "Oh well, I have an open mind," "which is supposed to imply their own astuteness and affirm the opponent's narrow mindedness. Having made the statement, they then seem to consider themselves relieved from all further obligations toward science or reason.

In analyzing this somewhat smug remark, it becomes evident that the individual who resorts to it, is perplexed. He has no way of proving his opinion, nor any factual information with which to substantiate it. At the same time, because he cannot converse logically—having never bothered to dig for cold, hard facts—he strives to protect his ignorance by cloaking it as unbiased, open-minded receptivity.

Ignorance as a protest against facing reality

Actually such a person is extremely unreceptive to any ideas other than those which offer him a promise of personal protection and security.

In approaching a new theory or thought, he makes sure first of its personal meaning to him. If it seems to threaten his sense of importance or his desired immunity to danger, mortality or other unpleasantries, he immediately rejects it, labelling it forthwith as heretical, unsound and libelous. But if it promises eternal life, youth and good fortune, he embraces it unrestrainedly with wholehearted enthusiasm.

Ignorance, therefore, is clung to mainly as a protest against facing reality. The truth for the sake of truth is too challenging, too frightening.

Such an individual, regardless of his chronological age, has failed to attain mental or emotional maturity. Consequently, he insists upon holding to childish reassurances built upon his original beliefs in Santa Claus, good fairies, good luck charms, guardian angels, and other magical means by which he hopes to ward off personal danger or perhaps alter the course of natural law to conform to his own personal whims.

Therefore, any idea demanding the use of impersonal logic without recourse to emotion, or any truth standing solely on scientific promises devoid of "special exemptions by personal appeal," is regarded apprehensively, if not altogether abandoned and ignored.

For these demands, the "open" mind becomes suddenly closed, and the gateway of ingress barred, bolted and padlocked.

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Which Religion Should We Teach Our Children?

Margaret Barr

THE QUESTION OF RELIGIOUS instruction for children is always before the public mind, and it would seem that the majority who have any views on the subject incline to one of two camps.

On the one hand are the secularists who feel that the harm done by religion throughout history so far outweighs the good, that the best thing would be for us to wash our hands of it completely and by leaving children entirely without religious instruction, leave them free either to live out their lives untouched by religion or to evolve a faith for themselves when they reach the age to do so.

On the other hand are those who believe that their primary duty in life is to proselytise for the faith to which they happen to belong and who consequently make the most of every opportunity that comes their way for influencing the unformed and pliable minds of children and young people.

If a tree is to be judged by its fruits (and how else can it be judged-) it would appear that both of these attitudes are tragically wrong. For surely the absence of any religion is one of the root causes of the materialism, selfishness and restlessness which prevail throughout the world at the present day. Whereas communal conflict, intolerance and bigotry are some of the fruits of the dogmatic, proselytising attitude.

Let us look a little more closely at both of these. The secularist argument is plausible and cogent. It is difficult to deny that religion has been either the cause or the pretext of many black chapters in

human history and will continue to be a very dangerous rallying-cry so long as the masses remain either ignorant and superstitious or bigoted and fanatical. Therefore, say the secularists, let us be rid of it once and for all; and if, as the religious people claim, religion has any intrinsic value or importance, it will rise again from the ashes of the old faiths in the hearts and minds of people who have been left free and unprejudiced in childhood.

Such a theory rests on the assumption that religion is in a class by itself and differs radically from all other activities of the human mind. And it is in conflict with educational theory in all other branches of knowledge. We do not say that, if Mathematics and Science have any intrinsic value, people will discover them for themselves in adult life without any teaching when young.

Doubtless, in the future as in the past, if these subjects were left untaught, an occasional rare mind, a Euclid, a Galileo, a Newton, would arise to make the discoveries all over again. But because the average human being is not a gifted creature like these, does that mean that Mathematics and Science have no value for him? How much of the knowledge which is put to daily use in the healing of the sick by the average practitioner would ever have been acquired by him without guidance and teaching and the knowledge of the findings of his predecessors? And even in the less specifically rational and more imaginative activities, such as Art and Music, surely it is only the very greatest who can achieve anything without instruction and in utter independence of all that has gone before, if indeed anybody ever can.

And in religion also, though it is true that saints and mystics cannot be made by teaching any more than musicians and artists can, it is also true that the lives of ordinary, average people can be enriched and ennobled by contact with religious genius just in the same way as by contact with the world's great works of art and music and literature. It would seem, therefore, that the secularists are insisting upon an unwarranted impoverishment of the educational environment when they press for complete secularization.

The people in the other camp, on the contrary, believing that religion is the most important thing in life, leave no stone unturned in their endeavour to persuade or compel everyone to join their particular organization and profess their creed. By them also, though in a different way, the accepted canons of educational theory are discarded. In all other subjects it is the aim of education to teach children to think for themselves and to understand the things that they study, tracing the development of a subject step by step. But in religion what matters is the acceptance of truths miraculously revealed in a book which under no circumstances is to be submitted to the ordinary processes of rational criticism but is to be venerated blindly as being entirely different from all other books, the *ipsissima verba* of God.

Surely it is possible to find a middle path between these two extremes, one that shall neither disregard nor contradict the findings of enlightened educational theory.

The secularists are right in demanding that children's minds be left free and unprejudiced. But is it not possible to give them an introduction to the study of religion, as to Natural Science and Geography, without either fettering their minds or filling them with prejudices?

The other camp is right in asserting the tremendous importance of religion and the harm that is done by leaving it out of a child's education. But that does not mean that religion should be presented to the child mind as something wholly different from all the other things he learns, something which he must just accept blindly and on no account question or seek to understand.

It is true, of course, that no amount of teaching can give religious experience to either child or adult, any more than it can create a poet, an artist or a musician. But it is also true that even the least gifted can derive great inspiration from the achievements and example of the great. It is also true that children are by nature hero-worshippers and, if encouraged in their early years, can grow

up to revere those who are great in spirit above those who are merely great in martial prowess—the warriors and conquerors of history's sorry tale. And people taught to know and love, not one only but all of the world's great spiritual leaders, will have a far better foundation on which to build their own religious life than those brought up in either the secularists' or the dogmatists' camp.

It would seem, therefore, that in approaching the question of religious instruction for children, certain basic principles should be kept in mind:—

First, that the capacity for clear, honest thinking is one of man's greatest and rarest capacities and that, no matter what the subject of their study, children should be encouraged to develop this capacity to the utmost and to be as honest in their doubts and questionings as in their beliefs and acceptances. Such honesty will not lead them astray but will help them to sift the gold from the dross and to distinguish between superstition and faith.

Second, that, great though thought is ("the light of the world and the chief glory of man" as Bertrand Russell has called it) it is not man's only gift, and in the study of religion, as of other subjects, imagination, idealism and reverence should also be allowed full play. Encourage children, by all means, to think and reason and ask questions about the tenets and teachings that have come down from past ages, but let them be encouraged also to love and revere the great souls who have set examples of unselfishness and tolerance and devotion and courage, of love for God and their fellows. For it is only such love and reverence that can awaken in them the desire to explore for themselves the path which those great ones trod and to test for themselves the truth of their religious message.

What then is the answer to our question, "What religion shall we teach our children?" Far be it from the present writer to attempt any final or dogmatic answer. And before attemping even a tentative one, let me first reiterate and stress some negative points that must never be lost sight of.

First, that we should not confine our teaching to any one of

the religious and theological systems of the world. Second, that when teaching children we should avoid everything controversial. And, third, that the teacher should remember always that, strictly speaking, he cannot teach religion at all; that what he is will always speak more loudly than what he says and that the utmost he can hope to do is, by his own example and by the inspiration which he can put into his teaching, to make his pupils want to embark upon the quest for themselves.

Having made these points clear, the writer's own answer as to what the content of the teaching should be can be summarised very shortly:—

For young children, suitable stories, both scriptural and traditional, from all the world's religions.

At the next stage, outlines of the lives and teachings of the founders of the living religions, and perhaps even of the founders of some religions no longer living, such as Akhnaton of Egypt.

At the next stage, studies of oustanding passages in the world's sacred books.

Trees (and religions) must be judged by their fruits and, since no one of the world's faiths can claim a monopoly of good fruits, children should be taught the facts about them all, in order that they may grow up free from the bigotry and superiority complex that cripple the minds of those whose early instruction is narrow and dogmatic.

In other words, they should be taught, not just this or that particular religion, but the perennial, universal truths which are at the root of all. And since it is useless to expect that teaching such as this will be given in the home, it would seem that all religious instruction given in schools should be along these lines.

So long as school instruction also remains in the hands of people whose chief concern is to proselytise for one particular faith, just so long will children continue to grow up either with narrow, exclusive notions about religion or with no interest in it at all, as at present.

Women's International League for Peace and Freedom (WILPF) on Civil Defense

There is no defense against war except the *abolition* of war and of preparation for war. Civil Defense deludes the American people into believing that defense against modern mass weapons is possible. We believe:

1. Civil Defense is unrealistic and totally inadequate. The unchallenged testimony of atomic scientists is that there is no defense against intercontinental ballistic missiles. In the event of atomic attack there will be no time to run and no place to hide. Nor would shelters be protection against germ or chemical warfare.

2. Civil Defense lulls people into a false sense of security by diverting them from the realization that we cannot have both war and survival.

3. It prepares people psychologically for the inevitability of thermonuclear or biological war, in the face of our uneasy realization that civilization can no longer depend on war as a method of obtaining security.

4. It stimulates an emotional response to world problems instead of a rational one, thereby preventing people from using the means available to them to create the kind of climate in the family, the neighborhood, the state, and the nation which will make it possible for our national officials to negotiate wisely on an international basis.

5. It is wasteful of human and physical resources which could more constructively be used to expand our educational plants, train more teachers and extend social services in areas that desperately need trained personnel and creative minds.

6. It is psychologically harmful to the health, growth, and development of our children. Aside from a morbid preoccupation with preparation for war and the use of threats of force as a solution to international problems, our social structure has inflicted its own peculiar brand of insecurities upon our children. Must we add one more impediment to the development of mature personalities, able and courageous enough to cope with the challenging problems of human relations in an atomic age?

Dr. Jerome Frank of Johns Hopkins University has called attention to the dangerous similarity of our national behaviour to that of mental patients: we are unable to detect the absurdity of our efforts to cope with nuclear warfare through methods which might have been appropriate in earlier periods of history; we tend to make our worst fears come true by acting on them in ways that make the enemy ever more fearful and hostile; we cannot face facts or perceive them clearly when we try to face them. The WILPF believes that a continued, serious consideration of nuclear fallout shelters and a popular demand for their construction would be an example of such pathological thinking . . . Our best brains and efforts must be devoted, not to burrowing underground, but to discovering ways to achieve a disarmed world.

(From the testimony of Margaret Simkin, President of the California Branch, before the California Assembly Public Health Subcommittee on Radiation Protection.)

There are constructive alternatives to present day Civil Defense:

1. Eliminate Civil Defense and develop disaster relief and rehabilitation functions under the American Red Cross and similar agencies with trained civilian personnel whose objective is the protection and conservation of human life.

2. Make the *prevention* of disaster our primary concern, from simple ways such as fire and accident prevention to the large area of international relations and the preventing of global wars.

3. Place increased emphasis upon concern for human welfare

by the training of children and adults alike in methods of helping their fellow men in natural as well as man-made disasters.

4. Inform the public of all scientific data on fallout and the danger this presents to the lives and health of our children. Carry on continued studies of the amount of Strontium-90 and other dangerous elements in soils and dairy products, with wide dissemination of this information. *—Four Lights (PAX)*

★

SUN-POOLS

Richie Calder

MANY TROPICAL COUNTRIES are poor because they lack the basic resources necessary to produce power—coal, oil, and swift-flowing rivers. But there is one resource of which tropical countries have plenty. That is sunlight.

I shall always remember the remark of a French scientist in Africa, while we were being grilled under a cloudless sky. He pointed to the sun and said "That's our nuclear reactor."

He was, in scientific fact, right. The sun is a thermonuclear reactor, 864,000 miles in diameter. It produces nuclear energy, and the radiations on which all life on earth depends, by building up hydrogen atoms into helium and releasing, thereby, energy a thousand times greater than that which is obtained from splitting atoms. We have imitated this process on earth but only in the cataclysmic explosion of a hydrogen bomb. This artificial process is possible because in the explosion of the atomic—or fission-bomb which is used as the detonator, heat equal to that of the heart of the sun is produced. It is produced only for an instant—but long enough to "weld" the hydrogen atoms. Hopes of controlled fusion are at the moment deferred, though encouraging results have been obtained recently in America.

But why bother about artificial processes, when we can get our fusion-energy free from the sun? The answer is that, while we get plenty of it, it is diffused and, though plants can use it to convert

elements into the food we eat, by a process known as photosynthesis, we have managed, so far, to exploit it only as heat.

This subject came up in a dramatic way at an important conference in which I participated last summer in Israel. The Weizmann Institute at Rehovot had called together forty of the world's leading scientists to meet statesmen, politicians and men-of-affairs from the new countries—those which have just achieved, or are about to achieve, their independence. While the scientists left their academic gowns behind, the politicians of Africa and Asia arrived in their colourful robes. But every night, as the conference ended in darkness, ECHO, the U.S. artificial satellite, would sweep across the Levantine sky reminding us of the achievements of science in the mid-Twentieth Century.

The specialists were there to explain the marvels of modern science but also to remind the statesmen that they should keep a sense of values. Shopping in the Supermrket of Science is an expensive business and there was the danger that they might find themselves tempted by the glittering gadgets of research and forget about the bread-and-butter. But the New Men of the New States were down-to-earth. They might, and did, listen with interest to the description of devices and of the possibilities of nuclear power, fission and fusion, but they were more interested in the Bargain Basement of Science, than in the Supermarket. And they discovered in that Bargain Basement something which excited them a great deal.

Tht something was the "solar pool".

The "Black Surface" System

The energy of the sun's rays is scattered—which is a good thing for us since we could not survive the radiation—but to reconcentrate it as a strong source of power is difficult. Archimedes is reputed to have burned the Roman fleet at Syracuse by the use of mirrors. All Boy Scouts know how to light a fire with a burning glass. French scientists, in the Pyrenees and in Algiers, have exploited huge concave mirrors to concentrate the sun's rays to produce in-

tense heat for metal smelting and other purposes. The U.S.S.R. has extensive solar energy schemes in areas remote from other sources of power. And in Israel, Dr. Henry Tabor of the National Physical Laboratory has produced an ingenious "black surface" system.

One of the troubles with the solar mirror methods is that heat is lost by upward convection. Dr. Tabor overcame this by placing above the curved mirror, a blackened surface (black absorbs heat) on which the rays concentrated. A system of pipes was installed behind the black surface in which water could be converted to steam. This "solar engine" is being adopted commercially in a factory at Beersheba, in the Negev desert.

Power from Dense Water

Dr. Tabor was the scientist who revealed to the New States Conference the exciting possibilities of the "sun pool". To capture enough sun to provide energy on a scale big enough to run a power-plant would require several square kilometres of expensive mirrors.

Twelve years ago, another Israeli scientist, Dr. Rudolf Bloch, of the Dead Sea Potash Company, thought of a way in which, instead of using square kilometres of mirrors to produce solar energy, square kilometres of *water* could be used—and salt water at that.

In a hot water cistern, Dr. Tabor explained, the hot water rises to the top and the the cold water stays at the bottom. Unless they are stirred, they do not mix because cold water is denser than hot. What Dr. Tabor's "sun-pool" does is the reverse. Using very salt water for the bottom layer, and fresh, or not-so-salt, water for the top, it ensures that the layers will not mix—because, in this case, the salt makes the bottom layer denser. Furthermore, if the bottom of the pond is black, it will attract the heat and the bottom waters will get hotter and hotter. This heat cannot evaporate because of the insulating layer of less-salt water between it and the surface. In experiments carried out near the Dead Sea, it was found that while the water at the top was merely tepid, the salt-water two or three feet down could easily scald the skin of one's hand.

In a shallow pond a square kilometre in extent, the heat generated in this way could be converted into electricity. The capacity of such a plant would be twelve times as great as the most efficient atomic power-station yet devised and the price per unit of electricity would compare with the most optimistic estimate which the British have made for the giant atomic power plants they are now building.

This exciting new development caused a minor sensation at the Rehovot Conference. The scientists got busy with their slide rules and checked the calculations; the politicians compared the costs of installing a sun-pool with all the ambitious, expensive projects which had been described.

Dr. Alvin M. Weinberg, Director of Oak Ridge National Nuclear Research Laboratory in Tennessee, U.S.A., had been telling them how in "twenty or forty years" breeler reactors, which make more fuel than they consume, would enable them to "burn their own rocks". But after listening to the account on the "sun-pool" he said: "This is the most important news I have heard at this conference." (UNESCO).

★

In the Matter of religion, men eagerly fasten their eyes on the difference between their own creed and yours; while the charm of the study is in finding the agreements and identities in all the religions of men.

Can anyone doubt that if the noblest saint among Buddhists, the noblest Mahometan, the highest Stoic of Athens, the purest and wisest Christian, Manu in India, Confucius in China, Spinoza in Holland, could somewhere meet and converse together, they would all find themselves of the religion, and all would find themselves denounced by their own sects, and sustained by these believed adversaries of their sects?

—Ralph Waldo Emerson

Indian Culture and World History

INDIA, its history and certain aspects of its philosophical thought, is the theme of the latest issue of the *Journal of World History* (Vol. VI—2; 1960). The volume has been prepared with the assistance of a group of Indian scholars which included Professor R. C. Majumdar and Sardar K. M. Panikkar, former Indian ambassador to France.

Among the thirteen articles in English and French published in this issue of the Journal, two will be of special interest to those concerned with the great literary works of all time. They are "Antiquity and the Importance of the Rgveda" by R. C. Majumdar, and "Recent Theories on the Date of Kalidasa" by V. V. Mirashi.

Professor Majumdar begins by describing the historical background of the Rgveda which, he points out, is not only the most sacred of Hindu sacred writings but is also the oldest document in Indian literature. He studies its importance in research on the early development of the Hindu religion, on the mythology of Indo-European peoples and on comparaticve philosophy of Indo-Aryan Ianguages. After discussing various theories, he advances the opinion that these texts were written about the year 1500 B.C.

The poet Kalidasa is as eminent a figure in Indian letters as Shakespeare is in English literature, and his drama *Sakuntala* was used by Goethe as a model for the prologue of *Faust*. The date of his birth, however, is unknown: according to various theories it occurred between the 2nd century B.C. and the 7th century A.D.

Other studies in this issue deal with "South India and Indian Culture", "The Scientific Spirit in Ancient India", "Sanskrit Historical Literature and Historians" and "The Moral Philosophy of India".

The *Journal of World History* is published by the International Commission for a Scientific and Cultural History of Mankind, with assistance from Unesco.

The Family of Man

Manual Holland
Minister Unitarian Universalist Church, Framingham, Mass.

THERE IS ONLY ONE family, and that family's name is The Family of Man. It has many skeletons in its closet. It includes many poor relatives, and many who would prefer not to have to mention their poor relatives. It has those who have been disinherited, those about whom the Family seldom speaks. The Family of Man has its black sheep and its pride and joy; but with all its tensions and its weaknesses, it is one family and always will be.

Religion may be able to distinguish the heathen from the righteous. Philosophy may be able to separate the couth from the uncouth. Law may be able to separate the guilty from the innocent. In the Family of Man, however, the sun shines on and the rains fall on all alike. Such divisions as are made by man's bigotry, his sophistry, his pride or his exercise of force only add to the sorrow. The Family of Man is not united by the creations of man; it is united by what has created man. It is united by life. Life with all its mystery and wonder, life begun anew in passion and pain, life lovingly guarded in the travail of birth and infancy, life filling a new being with creative power, life fulfilled in tears and laughter, in mind and body, in wonder and in love, life unites the Family of Man. Life comes to all men, and then in too brief a time leaves their remains under the earth; it confers to human beings a brief span of time in which to become persons, to taste the joy of living, to love and to reproduce their kind, with hands and minds to build and to create a safe, creative, and comfortable environment for humanity.

In preserving, enriching, and fulfilling life within himself and within his neighbor is man's greatest meaning found. To help man to find such meaning must be the aims of our churches and schools if religion and education are to be relevant to man's needs.

—Community News

Hollywood Shakespeare Festival

David Bond Allegro

HENRY IV

"Advantage feeds him fat while men delay."
(Act III, Scene 2)

HENRY IV, Part I, depicts the lusty forging of a country into a stable and unified whole or entity, only as men forge themselves into the same spiritual unity and stability within. The religious, the materialistic, and the righteous forces of government or factions struggle to achieve what they believe to be right, enmeshing subject and ruler in the eternal conflict between bondage and freedom.

In HENRY IV all the elements that compose a nation are present from the most obscure citizen to the highest eminence of leadership, on which pinnacle the unleashed ambitions and passions of men are at war. At that point the guilt of violent deeds plagues tranquility and the peace of mankind.

These universal aspects of the world-scene are embodied specifically in the persons of Shakespeare's historical comedy-drama. The famed FALSTAFF represents the soul of the world with all its wit, humors and pleasures. PRINCE HAL, his cohort in raucous escapades, makes the transition from earthly allurements to the shining splendors of inspired rulership. His father, BOLING-

BROKE, HENRY IV, is tormented inwardly by the constant guilt for the part he played in plucking the rose of the Plantagenets, Richard II, from his young throne. And, although KING HENRY's motives were in the interests of strong and just government, nevertheless the throne he occupies is shadowed by his usurping act toward Richard. However, his kingly acts that benefit his country and his people justify his orderly reign. SIR WALTER BLUNT and the EARL OF WESTMORELAND are his loyal and steadfast adherents in maintaing the peace. His young son, JOHN OF LANCASTER, shows forth the heroic family strain but does not equal the valor of his elder brother, PRINCE HAL.

Opposing the Prince's refinement, culture and lighthearted nature stands the impassioned HOTSPUR, of the valorous, fearless and indomitable PERCY family. Also called HARRY, as is the Prince, HOTSPUR, is roughhewn, simple, dedicated and honorable. Branching out of the same healthy stock is his father NORTHUMBERLAND and his uncle, WORCHESTER, who league themselves against KING HENRY to fight for MORTIMER, the EARL OF MARCH, when the King refuses to ransom him; thus provoking civil war.

To strengthen the ties of love and war, MORTIMER marries the beauteous Welsh maiden, the magician-warrior GLENDOWER'S daughter. As LADY MORTIMER, she offers her husband devoted and enduring love.

HOTSPUR'S fiery qualities are balanced by the soothing and understanding intuitions of his devoted wife, the LADY PERCY. The Percy forces of rebellion striking out for truth and vindication of Richard II are joined by the clear-thinking and honorable SIR RICHARD VERNON. They are also bolstered by the King's erstwhile enemy, the DOUGLAS, ARCHIBALD of Scotland.

The power of religion in the affairs of men is upheld by RICHARD SCROOP, the Archbishop of York, and his completely ecclesiastical viewpoint. His pawn, SIR MICHAEL, carries out the

church's view. Wedged between these forces are the social degrees of humanity portrayed by the bawdy MISTRESS QUICKLY of the Inn which the Prince and FALSTAFF frequent during their gay escapades. Their questionable companions, POINS, PETO, GADSHILL and BARDOLPH, rob any and all, and each other, to forestall their hungers and shut out the responsibilities of a demanding and maturing world. The self-satisfied travellers on their way to pilgrimage to salve their souls are forced into this web of outcast society and view life from other than their staid existence. The officious SHERIFF is easily hoodwinked because of his lack of broad knowledge of the law. Various other quickly sketched human beings make their brief but true appearance in the persons of carriers, the grooms or ostlers, the chamberlains and the vintners.

As in all of life's crises the greatness and nobility of each man shows, so in Part I of HENRY IV the crisis of civil war projects the same qualities. HOTSPUR, fairly slain by the grown-up, mature PRINCE HAL is nobly eulogized by him for his heroism and unshaken faith. And although the mocking voice of the world is heard in the laugh-provoking witticisms of the obese FALSTAFF the attainment of princely and kingly virtues appears greatly desirable as we begin to see PRINCE HAL in his voluntary acceptance of the strict yet rewarding responsibilities of true kingship expressed with love, devotion and inspirational oneness to God and Man.

"I dressed myself in such humility that I did pluck allegiance from men's hearts."

(Act III, Scene 2)

★

Book Reviews

ALBERT CROISSANT

PHILOSOPHY IN THE MASS AGE.

By George P. Grant. 128 pp. N.Y. Hill & Wang $3

This eloquent little book shows that our Western civilization is morally sick, mainly because we are so self-centered, so devoted to merely humanistic ends, and to expediency. We feel we must be busy and efficient, that we must pursue "progress and success"; but we have no sense of direction and no abiding solace.

Our colleges emphasize the sciences and show how to make the latter "pay off" rather than to yield understanding. Nature is something that has to be manipulated for our own profit rather something vastly mysterious which should be studied as a Divine Law. Reason is simply something that gratifies our desires. We admire those who do profitable things in business and technology, not philosophers.

What can be done about this frenzied futility? We need a basic change in our notions of the purpose of life; we must find the meaning of the Divine Reason or Law and order of our lives thereby, rather than be entirely preoccupied by the vanity of making money or some sort of social repute. As the old Greeks had it, "human action is the recreation of the sacred in the world."

Not until we can make morality harmonize with eternal natural law shall we find peace and wisdom. Expediency and selfishness, our present ruling qualities, lead only to cruelties and stupidities. Evils and follies are always out of accord with man's deeper nature and with natural law; and to deny such law is to deny any moral standard.

True, the "natural law" which Mr. Grant writes about, remains rather vague. Kant and Hegel wrote much about it, but not too convincingly, for we still cannot agree on what *is* natural. And when some writers endeavor to define what is natural and of absolute rule, we just cannot always agree with them. One evil must always be balanced and weighed against another. So most modern moralists would say that we should act so as to produce the greatest good; and this seems to be nearer our ideal than the natural-law view because whenever the two come into contact the natural law is defeated or endeavors to conform to requirements of human good. The Law must be the servant of the Good—rather than the reverse.

This book is an interesting examination of the eternal problem of morality.

DEFENSE IN THE NUCLEAR AGE

by Stephen King-Hall. Fellowship 1959, 234 pp., $2.75.

This is an extraordinary book written by an exceptional man, and for both reasons the publisher should be congratulated for having made this case against war available to the American public.

Many will be surprised that anyone with Commander Sir Stephen King-Hall's background could have written such a book as *Defense in the Nuclear Age*. Not only was he a naval officer himself in World War I and II but members of his family for generations have distinguished themselves in the service of the Royal Navy.

How then could this military man have finally reached the conclusion that war in the classical sense is no longer rational? That military defense against thermonuclear weapons is no longer possible, not only for a small, highly industrialized and thickly populated island such as the United Kingdom, but for any nation at all? And that unilateral disarmament for his country offers the best means of survival? The truth is that the first reaction to the nuclear explosions over Hiroshima and Nagasaki by the most perceptive military experts was essentially the same.

I was in Manila when these two bombs were exploded, and the immediate reaction among the informed from General MacArthur down, almost without exception, was that the violent characteristics of warfare among the great powers were no longer feasible; that the old concepts of war were forever outmoded. These conclusions were perhaps best expressed by America's three most distinguished soldiers: Eisenhower, "There is no alternative to peace"; MacArthur, "War has become a Frankenstein to destroy both sides"; Bradley, "The central problem of our time . . . is how to employ human intelligence for the salvation of mankind."

It has required thousands of publicists, hundreds of millions of propaganda dollars and more than fifteen years of rumors, half-truths and falsehoods to sell the so-called free world (and the sale, fortunately, has not yet been finalized) that incineration of the human race is rational policy, even preferable, under certain conditions. *Defense In the Nuclear Age* is a most welcome antidote to this war madness.

From a military point of view this is a tightly written book and thoroughly sound. There simply is no military defense in the thermonuclear age. Invididual safety and national security both can only be achieved through nonviolent methods and negotiations at all levels, especially at the Summit. Limited warfare, as the author points out, is impossible once the propaganda dogs of war are unleashed. A hundred years of total war for unlimited objectives should be adequate proof of this.

The necessity for unilateral disarmament as proposed by the author is, however, less convincing. He obviously has not yet broken through the "thought barriers" of the "cold war" nearly so effectively as he has in the case of the "hot" one. His world psychologically is still divided into the good and bad, the true and false, the free and slave. And he apparently would rather win a cold war, even including having his country occupied, than to establish a co-operative world which he considers impossible. He not only accepts the old

cliché that so-called Communism is totally evil but is also incapable of reform, and therefore must be destroyed root, branch and tree.

This two--dimensional mental attitude is most unfortunate for a number of reasons. First, it is not a correct evaluation; second, there is only the rarest possibility that the so-called free world will ever accept unilateral disarmament; and third, unilateral disarmament is not necessary in order to avoid a "hot" war. General and complete disarmament through international negotiations is entirely feasible and even probable as the leaders become increasingly aware that "there is no alternative to peace." Given a period of patience, augmented by a real effort of international understanding, genuine peace is possible.

Despite these deficiencies this book deserves to be read widely, and I hope, will receive the closest possible study, especially by the "power elite." It is vitally important that this be done because the "power elite" here and similar groups in all nations determine the policies and make the decisions for peace or war, life or death, for all of us everywhere.

Granted a protracted period of international nonviolence such as the author advocates, international fear and hate may be expected to be replaced by international cooperation through the United Nations in spite of the continued efforts of the warmongers and vested interests to prevent it.

Hugh B. Hester
Brigadier General U.S. Army

THE GRAVEST EVENTS dawn with no more noise than the morning star makes in rising. All great developments complete themselves never, and announcing themselves not at all. We must be sensitive and sensible if we would see the beginnings and endings of great things.

Henry Ward Beecher

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